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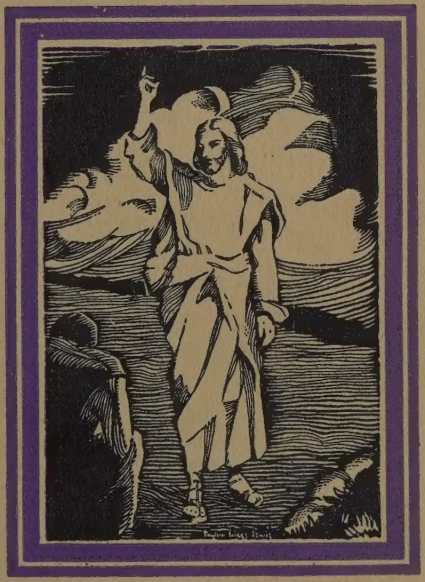

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In this issue

The Way Out
by Horatio W. Dresser

Christianity and Technocracy
by Charles Fillmore

A magazine devoted to Christian heali

HEALING THOUGHT

At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:

The joy of health and happiness in Christ fills my body with new life, and I am made whole.

PROSPERITY THOUGHT

At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:

The love of the cheerful giver is expressed in me, and I feel Spirit pouring out its plenty into all my affairs.

These statements are to be used from

April 20 to May 19

For further explanation of these thoughts turn to page 66

UNITY

Devoted to Christian Healing

CHARLES FILLMORE, *Editor*
GEORGE E. CARPENTER, *Associate Editor*

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Christianity and Technocracy

By CHARLES FILLMORE

JESUS SAID that the coming of the Son of man would be like lightning shining from the east even unto the west. The conclusions of a research organization called Technocracy, working at Columbia University, since 1920, primarily to determine the effect on our civilization of the many labor-saving inventions of recent years, has startled the world and especially America, like lightning out of not a clear, but a threatening, sky. These labor-saving inventions have heretofore been hailed as evidence of the efficiency of man, and prophecies have been freely made that they would eventually eliminate all drudgery and manual labor from the face of the earth.

But when Technocracy announces that the extensive unemployment is caused by these labor-saving devices a mighty howl goes up, especially when Technocracy says that if the inventive genius of man continues for the future as it has in the past we shall soon be doing all our work by machinery and human labor will be extinct. This conclusion has struck terror to an already fear-burdened people, and there is apprehension of more depression and harder times, if the conclusions of the Technocrats prove true. On this point there is widespread diversity of opinion, in fact the group of scientists who first promulgated the facts have split into two factions whose views are quite diverse on some points.

The figures which this technological research has presented are startling and they appeal to the average man as logically true. A strong wave of critical refutation has set in to counteract, if possible, the apprehension and fear that the Technocrats have engendered, but confidence is far from being restored. A prominent American economist is reported to have said, "Technoc-

racy's figures on production and unemployment are very startling and terrifying, if true."

What should be the attitude of Christians toward the findings of Technocracy? Christians should rejoice at this further evidence of the end of the old Adamic dispensation, during which man has been under the thought that he had to labor physically for his sustenance. It was not upon the image-and-likeness man, but upon the man formed "of the dust of the ground" that the penalty of disobedience was pronounced: "Cursed is the ground for thy sake; in toil shalt thou eat of it all the days of thy life."

The physical man has struggled with nature for ages, always trying to overcome her by his physical strength. Considering the æons that the human family has meekly submitted to the bondage of the world of matter, it is but a day since the awakening took place and the mind of man began its transforming work in labor-saving machinery. We have all yearned for freedom to carry out some cherished ideal, but have not thought it possible so long as we had to struggle in this "brawl for bread." But now we see the end of the curse of labor. The weary "man with the hoe" need no longer excite our sympathy; the mind of man has set him free. As a writer in the New Outlook says: "Man, in his age-long struggle for leisure and the elimination of toil, has finally arrived at that position where, for the first time, this goal is not only possible, but probable."

But before we shall attain the freedom from toil prophesied by Technocracy there are adjustments of economic conditions to be made, not only in this country but the whole world. The issues cited by Technocracy are but a fraction of the causes of the financial distress of the nations. But the present hardships of unemployment, resulting partially from labor-saving devices, will be followed by freedom from toil and time for more study and leisure. Therefore we should welcome Technocracy as the modern Prometheus announcing

the triumph of intelligence over brute force and bringing anew the fire of heaven to man.

THE PRIMAL CAUSE of this world-wide congestion in the even flow of earth's commodities is the wrong use of a mental faculty common to all men—acquisitiveness. Acquisitiveness is the accumulative desire which man exercises to acquire the things that he needs, or thinks he needs. Under the divine law, which is the only law worth considering, man draws his sustenance from Divine Mind.

In the Adamic allegory this is illustrated in the command to "eat," or appropriate, none of the fruit of the tree of the knowledge of "good and evil." The world of effects or appearances here is designated in its developing processes, which appear as "good and evil." Instead of obeying this command, the human family has been trying to appropriate and possess the realm of effects. There has not always seemed to be enough to go round, and the scramble for the products of mother earth has made war a mighty industry. Selfishness, greed, dishonesty, injustice, lust, war, and the horde of such evils have infested the minds of men, and have so accumulated in the race thought that fear and apprehension have clogged the wheels of industry. Neither can our present economic condition be charged to any one class of persons; it is the result of many generations of error thoughts by the race as a whole. The present patchwork attempts to restore prosperity to its former dog-eat-dog basis will all prove futile. Greed and selfish ambition have bankrupted the nations of the world. The people want confidence and security, and these can only be had by incorporating principles into our government that will turn the attention of men from the world of effects to the world of causes, that is, to the "KINGDOM of the HEAVENS."

Technocracy points to what man has attained in the use of his creative mind in lightening labor, and it beckons us on to still greater achievements. Instead of crawling as parasites on the earth, we should reach up

to the heavens and use our unrestricted creative ability to produce an abundance of every good thing. When enough trained minds are developed we shall control the elements, make climatic conditions to suit us, have rain or sunshine as we decree, and by the power of thought keep our body in perpetual health.

The fulfillment of these dreams of idealists is to be realized in the near future. Everything points to the passing of the effete civilizations of the past, and the multitudes of earth are asking, What next?

THE FACTS ARE that the creative minds of a few inventive geniuses are making it possible for all men to be relieved of toil that they may have time to develop their souls. The soul of man has infinite capacity and when the spiritual plane of consciousness (Christ) is opened to it, an amazing transformation takes place. The slow-thinking plowman quickly evolves into a Cincinnatus and is called to govern the nation. This quickening of the latent powers of the soul will become universal when the race thought is turned away from gaining material ends and is focused on spiritual things.

Soul quickening on a large scale takes place when a number of persons decide to follow divine guidance. Then the cosmic or Christ mind, which created and under whose will the people of this planet are sustained, empowers its executive law, the Holy Spirit, to open the floodgates of heaven and pour out dynamic energy to the whole creation.

This heavenly outpour of *dynamis* took place on a small scale in the time of Jesus, when He ordered His faithful followers to gather in Jerusalem and receive the baptism of the Holy Spirit. The promise was, "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judæa and Samaria, and unto the uttermost part of the earth." After giving this command Jesus disappeared in a cloud, and while His disciples were continuing to gaze into the heavens, two men in

white apparel called their attention to this world as the place of Jesus' activities: "Ye men of Galilee, why stand ye looking into heaven? this Jesus, who was received up from you into heaven, shall so come in like manner as ye beheld him going into heaven."

Modern scientists claim that out of omnipresent space come all creative forces. It is to this "KINGDOM of the HEAVENS" that we should look for the source of the intelligence and power of a race of supermen, with Jesus at the head in the earth.

AS WE READ THE HISTORY of the early followers of Jesus we find that their work was confined to a small corner of the earth, but they were spiritually unified and economically organized. It is written: "And all that believed were together, and had all things common; and they sold their possessions and goods, and parted them to all, according as any man had need." Ferrar Fenton translates this as follows: "And all the believers were united, and formed an organized community; and selling their estates and possessions, they distributed to all, according to the needs of each."

The uneven distribution of the products of the earth is the immediate cause of the present depression. That there is plenty for all no one disputes. Then the one and only remedy is to organize as the early Christians organized and then make the distribution permanent. You doubtless say this sounds like communism and we fear the Soviet. The Soviet is not desirable, because it has excluded religion from its economic plan, which dooms it to ultimate failure. The moral principles that Christianity teaches, and especially the unselfishness that our lawgivers, executives, and all our people must cultivate, was fundamental in the successful colonization of our nation. The first step in this coming model civilization was taken by these early followers of Jesus, and the reason they did not perpetuate the economic end of the movement was the Judas obsession in the race thought: acquisitiveness. Jesus said that He had cleansed all His disciples save one and he had a devil. We do not

have to ask what that "devil" was. Judas told us in action plainer than words when he betrayed the Master for thirty pieces of silver.

Conditions are ripe for all the followers of Jesus to overcome this mighty dragon of selfishness and thereby save ourselves and our civilization from destruction. We must not only as individuals but *en masse* seek the kingdom of God and His righteousness; then "all these things" shall be added unto us and to all people.

Easter Day

By MARY CAROLYN DAVIES

The day is made of loveliness:
  Smiles of the heart, and kind
Touches of hands, and wings of peace
  And joy across the mind.

The day is made of friendliness:
  Of small and still forgiving
Of milestones of the soul's success
  And thankfulness for living.

The day is built of memories,
  And hopes, and sweet believing;
And there is healing now for all
  Old hoarded hours of grieving.

And flowers are born again, the earth
  Awakes, and wakes us, too,
And there is holy prayer and mirth.
  And life is new, is new!

The Way Out

By HORATIO W. DRESSER

SOON AFTER THE DEPRESSION SET IN, editorial writers began to say that the panic was psychological. But one looked in vain for an explanation of the psychological causes. As time has passed, evidences of mental causes and results have increased, yet the newspapers and magazines have failed to reduce these matters to a principle. Great numbers of people have groped their way along as in a fog, unable to discover a highway leading into the light. Not knowing how or why they lost their bearings, they have been unable to aid one another in finding the way out.

Yet the situation begins to clear like mist before the morning sun when we consider the experiences of one person at a time, noting the chief lessons to be learned. Take the case of Mr. Brown, for example, with whom I have been comparing notes for several weeks. Brown is typical of thousands of people who lost their jobs many months ago and have been unable to find any solution to their problems. Well-built and ordinarily in excellent health, Brown had never been brought to awareness concerning the influence of beliefs, fears, mental attitudes, and the subconscious mind. To him life meant a good job with plenty of money in his pocket. He had never been a reader or thinker in any sense of the word. With a general aptitude for salesmanship, he became a salesman by adopting, without analyzing them, the facts and methods that were put before him, on the ground that success means ability to make money and nothing more. Salesmanship is a mental process involving dozens of significant facts about the human mind and a wealth of information concerning human nature; but Brown didn't know that. There is a highly instructive psy-

chology of salesmanship that throws great light on success, hence on prosperity; yet Brown had never given any thought to it.

Thus ignorant of the art he was using, when he lost his job he had no idea why. Assuming that economic and social conditions were wholly at fault, he waited for matters to mend themselves; he kept on waiting and waiting, while his savings steadily dwindled. In a doubtful, negative frame of mind, he didn't seek light from any source, but simply went on from month to month, meanwhile sheltered in the household of one of his brothers. As matters failed to mend, he began to worry, and worry as we all know readily increases by what it dwells on. Brown also failed to keep up his strength by exercise; instead he sat around the house, brooding over his troubles, weak in attitude, and pessimistic as regards the world. Then he began to lose sleep and with the loss of sleep to dream more and more about his lost job. Worried over his loss of sleep, he next feared he was losing his mind. When he came to me for advice he was utterly negative in attitude, a victim of his worries and fears.

IT WAS DIFFICULT AT FIRST to arouse him into awareness that the trouble lay first of all in himself. For he had never thought about himself save as a recipient of material or bodily benefits. He was utterly ignorant of the art of life. He had depended on material things without realizing that dependence itself is mental. Not knowing how to keep his mind, he was afraid he might lose it. I assured him that if there were ten thousand jobs at hand nobody would want him in his present frame of mind.

Brown's case is typical of that of people who have failed to learn the great fact that there are principles of living which have nothing to do with the fluctuations of fortune in the world of affairs. That is to say, these truths hold, whatever happens in waves of depression as well as in periods of prosperity. There is an art of life that applies to every conceivable situa-

tion. This art in turn involves the principles of success, and success in living means victory in meeting the changes of fortune in the world.

What I tried to make clear to Brown at first was the fact that, in any experience or relationship, our attitude toward it is decisive. To accept a social appeal, a job, a creed, a mode of life, or whatever scheme of existence is put before us in life at large, in business, in society, in religion, in relation to one's self alone or in marriage, in education, and in leadership, is to put forth mental activities in line with it so that we build up an attitude, a group of expectations, followed by habits or subconscious results. At each juncture a person is affirmative or negative, since the same attitude is tested over and over again. To be affirmative is to put forth creative power in a certain direction, the consequences being dependent on the effort put forth. As a matter of habit one thus becomes accustomed to seeing results come in correspondence with the ends that have been sought. Even to turn in an affirmative direction is to begin to experience consequences. Carried along on waves of success we seldom think about anything save what is incidental to the results we have sought.

YET IF WE DID BUT KNOW IT, to turn in a negative, doubting, weakening direction is also to set in motion activities that will bear consequences in their train. For although a negative attitude means on the whole withdrawal of effort, any attitude whatsoever is, subconsciously speaking, a center of activity; and activities once started continue in that direction unless impeded. Thus, Brown began to generate his trouble soon after he lost his job. He added to it by sitting around the house in a despondent frame of mind, until despondency became a habit. He greatly intensified it when he began his persistent worrying. Then when matters "got on his nerves," as the saying is among people who do not understand the workings of the mind, he actively increased his trouble by

adopting the fear that he was losing his mind—never having asked himself if he had one apart from the state of his brain. At the time I began to talk with him he had been habitually increasing his troubles for two years, until even in facial appearance he was a pathetic sight.

To discover the fact that we have ourselves generated our attitude of depression, skillfully adding to it by including one phase of daily life after another until life itself becomes mere depression, is to awaken to the marvelous discovery of the mind as an instrument for acquiring beliefs, attitudes, and modes of conduct in a direction where like attracts like. Failure, for example, although weak or negative, is an attitude of yielding to circumstances, as if the soul did not "make circumstance"; is, mentally speaking, positive in the effects to which it leads. Power withdrawn from one direction means power sent forth in another direction. For the mind is always active. There is no such state as pure passivity, although we approach passivity when we simply yield to drowsiness or sleep. To adopt the conclusion that we have failed is to prepare to "carry it out" whether we are aware of this fact or not. To accept a fear, like Brown's fear that he might go insane, is to make ready from the start to "carry out" fear; and fear is a very active or productive state of mind.

SINCE THE ADOPTION of a direction of mind means a well-regulated tendency to continue in that direction, it is important to realize that acceptance of negation also means entering into a small kind of mental world circumscribed by the mood, the fear, or some other mental error. We know by experience that the acceptance of one mental world means the rejection of many others. For the human mind as most of us use it is very limiting. To start in a certain direction is like turning into a certain road. It may be a main highway, and we may not stop to think about the roads that we did not take. But it may be a detour

and the longer we follow it, the farther it may lead from the goal we set out to reach. For better or worse we have chosen it. It may have been a makeshift, like Mr. Brown's acceptance of depression as a habit. But makeshifts, like detours, are certainly very positive.

Another mistake of Brown's is very common. When the trouble got on his nerves he thought something had happened to his body; thus to his brain. He could not face what he called his nerves because he had never learned to face his mind. He could not face his mind because he had never learned that life, spiritually speaking, is much more central or interior than bodily existence. As a matter of fact nobody feels "nerves." What we feel, what we think about and take attitudes about, is what we believe in the little mental world that we have entered into when turning in a certain direction. We literally live in a little mental world. If all goes well we are not aware of the fact that we have been exclusive in adopting it. But when something goes wrong, as we say, we begin to blame things around us, like the motorist who finds fault with a detour, with the road builders, with the highway commission, and so on. We finally "get worked up," having worked ourselves up, and then we blame our mind indirectly by assuming that the trouble is with our nerves.

IF WE HAVE ALWAYS BELIEVED that prosperity means a bank account and a job, and nothing else, being wholly ignorant of the real nature of existence, when the bank fails and the job goes, all in the same day it may be, we are utterly at a loss to understand why we slump mentally into a different status. Our state seems to have been inflicted on us. We are like children as regards the true meaning of prosperity. To ask for help, as Mr. Brown did, is all the while to invite increasing failure; for we don't know what to ask for, we are unaware of our own needs, utterly unaware that the so-called failure is interiorly what we need.

Having shown Mr. Brown what a mental attitude is and why a negative attitude brings results just as if it were positive, the next step was to explain that every mental activity is under the law of cause and effect. Success means experiencing results that agree with what we sought. As a depressionist Brown was a first-class success. His attitude invited from every one just what people gave him, as one man after another turned him down. He hadn't the first idea of prosperity as dependent on his power to acquire an attitude and sustain it. He had never looked at life as a matter of character, or of truths or principles. He had no working faith. He knew nothing about religion or the spiritual life. He had heard doctrines but without thinking about them. He had scarcely looked into the Bible. Nobody had taught him what life is and how to meet it. He was a bachelor of forty and so had never experienced the development that marriage brings. He had almost no mental resources. So when the blow fell he was like a mere child. He did not even know that his physical strength was largely dependent on the way he used it.

BROWN'S EXPERIENCE PLAINLY SHOWS what comes from utter neglect of the matters that are most important if life is to become an art. To grow up as if we were bodies with minds (chiefly nerves), and thus creatures of circumstance, is to be in a position to be swept off our feet by the first gust of wholly new experience. But to be brought up to see life as an opportunity for the development of our spiritual powers is to discover, that, although adverse winds may blow and seem to break our connection with Spirit, we must always realize that there always is a very close relationship or correspondence. Any new set of circumstances, such as a bank failure or the sudden loss of a job, finds a person in a certain state of mind or development, with certain attitudes, beliefs, and possibly a number of unconquered or unwitting fears. Quite naturally and without much thought, if any, a

person begins to meet the new occurrence according to his little mental world at the time. For inevitably we take a stand; we think, believe, act according to what we are and what we possess, not according to qualities out of the sky, devoid of relation to us. To be sure, "the occasion makes the man" in a sense. He may have undreamed-of possibilities. He may have needed just that incentive. Therefore, alleged failure may be the beginning of great success. What we have in us we do not realize until we have been tested. But people like Brown wake up after a long interval to the discovery that they lack even the first resource of the inner life. Brown possessed a great unwitting ability for generating mental failure. He needed to know what power rests in the mind. He had every facility for taking his downfall in the right way but did not know it.

HARD INDEED is the saying for most people that "what they believe they create"; that they generate their own trouble. That seems the last thing that could be true. But when discovered, this is a fact of the greatest importance. So I explained to Brown that before looking for a job or asking anybody to help him find one, he needed to reverse his thinking machinery, so to speak, and build up a different attitude so that mentally, interiorly, and especially spiritually, he would begin to invite success in living and then prosperity in relation to the world.

When (as they assume) people fall into trouble, the first thing they should learn is that they have actively and persistently sought it by what they have done, despite the fact that on the surface they thought they were seeking something else. Trouble oftentimes means merely misinterpretation, just as a symptom of pain is misread and then associated with a disease pattern. Misinterpretation means a little mental world that is as real for the time being as life itself. This is a profound fact, the fact that belief is the equivalent of reality, that a thing that is feared may be non-

existent although like a spectre in its power over us.

Naturally then we turn about and say, "Well, if I created what I feared, then I will now create what I want. But I should realize that I also created what I needed—needed to bring me to a consciousness of my mistake. Aware of my mental power, I now propose to use it to advantage."

THUS THE WAY OUT means first of all learning just how one turned into the fog when there was a highway leading to Truth, freedom, happiness, prosperity. The main highway of life involves principle or Truth. Whether we know it or not, we all are tending toward the discovery of the way, the Truth, and the life. All else is incidental. Fortunate indeed are we if we have at last awakened to the fact that when we thought we were failing we were preparing to succeed. Ideally speaking there is no such thing as failure. Life never fails. The great highway is always near at hand, inviting us to travel it. Every detour at least leads back to it if we do not discover the way forward. To retrace one's way is wonderfully instructive. For we learn how successful is the human mind.

You may be at the very verge of apparent failure and the overthrow of your cherished principle. Your friends (?) are already beginning to speak disparagingly to you of your foolish trust (the things of God are always foolishness with men), saying, "You must do something in this matter." Fear not. Just try to realize that the battle is God's, through you; that because it is His battle, it has been victory from the start, and can never be anything else. Begin to sing, and praise Him for His deliverance; and as surely as you do this, giving no thought to the when or the how, the salvation of the Lord will be made visible.—H. EMILIE CADY

Instant Results

By GENEVIEVE COURTNEY MAURER

EVENTUAL DEMONSTRATION is good, but immediate manifestation of the spoken word results in sustained faith and abiding satisfaction. Metaphysical students pray sincerely, "Thy kingdom come . . . in earth, as *it is* in heaven." Yet when treatment instantly reveals heaven as manifest on earth here and now, the very immediacy of the answer is often regarded as quite in the light of miracle, even by those asking. Nevertheless, such perfect instant demonstrations are not miracles, but the right spiritual consequence of the absolute, unqualified recognition of God as the only power and the only cause.

Whatever is true in Spirit is true at all times, or it never was nor will be true. Instant demonstrations do take place sometimes, as any one who uses the way of Spirit at all consistently can readily attest. Since immediate manifestations do occur sometimes, they can occur every time that we entreat God to make good known to us. Why then do we not experience instant results habitually instead of infrequently?

There can be only one reason for all failure to demonstrate: we choose to believe the human rather than the Christ mind. The law of Spirit is perfect, complete, unchanging, and unchangeable, now and always. The human mind, on the other hand, when it is not identified with the Christ mind, is full of false beliefs; and right up in the vanguard of these falsities, we find *delay*. Looking at this from the human viewpoint, delay most certainly is a fact, but when we regard it in the light of Spirit we see that delay, not being a thing of Spirit, is absolutely nonexistent; its only abiding place is in the human mind. *God is now;* not God is going to be sometime. If delay rather than immediacy

is developing in our demonstrations, it is evident that we are qualifying our acceptance of God by a human belief.

Whenever we have experienced instant results in demonstration, we have either consciously or unconsciously set aside human concepts of limitation and have whole-heartedly and unequivocally accepted as true:

"There is no delay,
All is done instantly,
Because God is the only power
And the only cause."

Indeed, we do have instant, complete perfection the very moment that we pray for it—yes, even before we ask; for in Spirit there is only the ever-present now. "The fields . . . are white already unto harvest." "The kingdom is finished." "Before they call, I will answer." Whatever we desire of good is now fulfilled for us in Spirit. Our desire (prayer) is the spiritual recognition that this good is for us. Thus far we are in accord with Spirit and identified with Spirit. The very instant that we recognize the desire, All-Good is ours.

IF WE ONLY KEPT our thinking in accord with Spirit we should experience immediate manifestation, but what do we do? From the point of unity with Divine Mind we begin to wander into human thoughts, and we start encompassing God's omnipresence and omnipotence with our petty human thoughts of limitation. To learn through perfect demonstration that good is instantly here, we should keep aware that we are dealing with Divine Mind and not with the human mind. When human ideas begin to creep in, it is reassuring to remember what Jehovah says: "For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Let us believe that statement, and joyfully watch God operate in our lives and in our affairs.

God is Spirit, and we are sons of God, therefore spiritual beings. As God-recognizing, and therefore God-recognized sons of God, let us listen to the voice of

Truth deep within us, which tells us that certain good is ours. And let us know that as spiritual beings we are not bound by natural laws, but that we function solely in accordance with divine law, which through our spoken word we have directed into operation in our behalf. As spiritual beings we move on a different plane than we do when we think of ourselves as human beings.

Through psychology the human mind has been worshiped and accorded great power by many, although the true psychologist claims only that his is a science

Cease not, voice of holy speaking,
Teacher sent of God, be near,
Whispering through the day's cool silence,
Let my spirit hear!

—WHITTIER

of the human mind. We who are in Truth must remember always that we are dealing with Divine Mind, and that the human mind is powerful only when it works in a constructive way. All positive good is God in active expression. All conditions that are not good arise out of the false beliefs of the human mind, hence they have no substance in God, therefore no reality. The individual mind is given us to perceive and choose our good. When we unify the human mind and the Divine Mind as one in God, our good comes to us according to our individual choice. Let us assert—because we know that it is true—that the Christ within is master of all our thoughts, and that whatever thoughts are in the human mind are there because we choose for them to be present. Our thoughts should be chosen, not chance, guests.

THE HUMAN MIND is the throne of the god of unfulfilled desires; the I AM is the direct connection with the mind of Spirit—the great treasure house of All-Good. The spiritual Mind is universal, yet always simple, clear, direct, positive, all-knowing, active for good,

and completely aligned with Truth. The human mind is also wonderful, but chiefly because of its complexity. While humanly it is true that no two of us think alike, the spiritual Mind in one is the same as in another. "Have this mind in you, which was also in Christ Jesus." Because of this, what is true spiritually is perceived as Truth instantly by all who are thinking in unity with Spirit. Truth is the same wherever we meet it, for it is from the Christ mind that the enlightening ideas of Spirit and Truth emanate.

Because I wanted so much to understand for my working satisfaction that All-Good is now here, I know that some of you who read this are saying, just as I did so often, "If instant demonstration is not only possible, but the right sequence of treatment, I can not see why a certain good that I have been desiring for such a long time does not manifest in my life."

Spirit is omnipresent; God is now here. God's perfect work is now in fulfillment. Spirit is likewise unchanging and unchangeable. We are not going to change God through our prayers, but we do put aside human thought and try to think in conscious unity with God. The degree to which we allow the Christ mind to work through us will determine the degree to which we manifest God in our affairs. The more we exclude the human thought and the idea of the power of human thought and align our human mind with the Christ mind in recognizing God as the only power and the only cause, the greater will be our desire to behold God instantly in His perfect manifestation; and when we think in unity with Spirit our desires are fulfilled. Any one who desires instant results should speak the word for them. The more we subordinate the human thought and realize the spiritual realities, the sooner will our treatments bring with them instant results.

EACH PLANE of thought pays in its own coin. If we think humanly we get human results, which include delay. If we think solely with Spirit we receive

the rewards of Spirit—all good things in instant fulfillment.

Is it not easy to think of Spirit as all-health, all-substance, all-joy, All-Good? These thoughts are strictly spiritual and bring instant results according to the direction of our individual choice. Since the spiritual is all the reality there is, the things that we want, such as fine, healthy, beautiful bodies and faces, new clothes, friends, homes, money, positions, airplanes, cars—all these are to be regarded as symbols of God's abundance, or the "mental molds" into which the omnipresent creative substance is directed by us.

To be more specific, let us look at some of these mind pictures which, though nothing but products of the intellect, yet act as barriers in blocking the free-flowing channel of good, and prevent us from instantly recognizing it as ours.

One thought, which we toy with and thereby delay our desire fulfillment, is that of anticipation. We have accepted unthinkingly that glib untruth, "The joys of anticipation exceed those of realization." Believing this, and accompanying the belief with the idea of joy, as we do, we find great anticipation manifesting for us, but, alas, no actuality! Often when we have had our fill of empty anticipation, we exclaim, "Well, I guess I never wanted that anyhow," and lo and behold, instantly the demonstration is made. The reality was there in Spirit for us all the time, but we made a demand on the universal Mind that a certain amount of anticipation manifest for us first.

THEN, TOO, we have the race idea of growth, which is drilled into us from babyhood, hence we believe that everything must grow. Particularly do we connect this idea of growth with the results of our treatments. The truth is that Spirit cannot grow nor evolve, because Spirit is now complete, finished, perfect. Whatever we desire is also now complete, finished, perfect. Hence it will never grow into being, although, hu-

manly speaking, we may grow into the consciousness that it is already finished for us. How often we hear people whom we know to be using Truth, say cheerfully, "Yes, I am growing better," or "My finances are improving," or "I am getting more successful." When we treat ourselves or others, let us always declare the Truth in its spiritual terms: "I am well now"; "My finances are adjusted satisfactorily, now"; "I am in contact with the right supply, now"; "I am successful, now."

But there are some of us, it seems, who simply must do a certain amount of struggling in order to be completely happy in wresting good from the great All-Power. These are the ones who claim, "I am having quite a bit of difficulty in overcoming this condition." This statement alone shows that they are not regarding themselves as spiritual beings governed solely by spiritual laws; it shows likewise that they are thinking humanly in regard to difficulties, and possibly also in regard to the good which they themselves hope to bring to pass. Such statements indicate that those who make them like to feel the thrill of personal accomplishment. Because they hold this attitude, they meet struggle and difficulties to overcome. Finally, wearied from the effort, they cry from the depths of the heart, "Surely, Lord, I have done enough! I deserve this healing, and I want it now. God, give it to me!" Dropping their belief in personal effort, they make direct contact with Spirit, leave the way to Christ indwelling, and since good is now present in reality, as a direct result of spiritual at-one-ment, they experience the demonstration immediately.

WE READ in the life story of Jesus that there were those who believed that the king of the Jews would be a great intellectual leader of the supreme council of the Jewish nation, the Great Sanhedrin, and would dazzle the world with the profundity of his wisdom. They believed that spirituality was synonymous with erudition. Today we find their prototype in

those who insist that the Christ indwelling can be found only by following certain complexities of thought and a certain technique of meditation.

In this connection, a friend was relating her experience with mental methods. She had taken a course of involved, lengthy, and costly instruction in "How to Demonstrate," and had been told that there were twenty-five fundamental practices of mind which must always be used before manifestation could take place in the outer. After trying this procedure without any result except a nervous headache, she exclaimed, "This is not the way I want to demonstrate! When I want bread, of course, I could go and get a cookbook, find the recipe, get the ingredients called for, get out the

Boys flying kites haul in their white winged birds;
You can't do that way when you're flying words.
"Careful with fire," is good advice we know;
"Careful with words," is ten times doubly so.

—CARLETON

utensils, mix and bake the dough—in short, follow the directions exactly step by step—and thereby eventually get the bread. But I don't need to know how bread is made to have it and to enjoy eating it. Since God is the Giver and the Gift, all I have to do in order to demonstrate any good is to ask the Giver of good, and, having asked, to know with faith that this good is mine this instant."

WE SEE THAT, humanly, we wait on our demonstration because, humanly, we expect to. Spiritually, "the finished kingdom is at hand," and since in Truth, Spirit is all there is, we may have our good instantly, if we really desire the instant manifestation, and if we can accept the idea of immediacy of prayer into consciousness. Letting go of human beliefs in delay clears the way for Spirit to show itself forth in the perfect fulfillment of our desire. Spirit manifests through spiritual, not human thoughts.

Instantaneous healings are more often observed in cases where the need appears to be urgent, because the one being treated as well as the healer lay down the world ideas and limitations and depend entirely on God as the only power and the only cause. Similarly, although a person may have treated himself long and earnestly without apparent demonstration, he very frequently experiences instant results from a practitioner or healing group, because with this act of asking help, he lays aside his false beliefs, "ends his world," and knows absolutely without any human qualification that God is now bringing it to pass. The cessation of personal energy—a human idea—and the realization of the spiritual reality, peace, growing out of the knowing that God's perfect work is now done, releases him into the freedom of instant demonstration.

Treatment is always an inner experience—laborless, effortless, silent. God is completion, so it is all accomplished within the one Mind. Indeed, treatment is defined by one teacher as "a recognition that there is no distance, no change, no time, no space in Omnipresence." In other words, we accept the kingdom of God as a present reality.

THE ONE who consciously seeks Christ mastery is not content with occasional instant results of prayer, but he aims to be established forever in the instant demonstration of his spoken word. "Instantaneous healing . . . is the only absolute proof of one's knowledge of the nonreality of evil and the allness of God." Therefore, instantaneous healing of every person and every so-called evil condition is obviously the goal of every Truth-consecrated spiritual healer. Established instantaneous healing comes through one's having formed the habit of instantly reversing every human thought that attributes cause or power to any authority but God, and of instantly relating all ideas to Spirit, as well as of living consciously in the presence of the Christ.

So when we treat, let us as sons of God state to the

inner Christ our individual desire for instant results; let us keep our thought purely spiritual by remembering always that there is no delay, for the time of the Spirit is now; without the slightest vestige of human doubt, let us know that the good affirmed is now a present reality of Spirit and, since we have the desire for it, that it is ours this instant, on this earth, in God's very best manifestation.

Let us make our faith in Omnipresence strong by being ever aware of cases of true instantaneous healings that come as the rightful consequence of our own spoken word and that of others. Because we are learning through actual practice of the Presence to lay aside human thoughts that block the channels of God's good, and to go directly and completely to the Christ within ourselves, we find that the repetition of instant results of answered prayer occurs with increasing frequency. Having asked the Christ indwelling to establish in us the consciousness of "Thy kingdom come . . . as in heaven, so on earth," let us gratefully accept this infinite good and use it now in divine wisdom and love.

TREATMENT:

God is now. Spirit is present reality. Spirit is all there is. My good (naming it) is present reality this instant. It is. It is. It is.

Through the Christ indwelling, I align all my thoughts, conscious and unconscious, with the Christ mind. Let all human barrier thoughts be forever obliterated from my mind. Keep me aware of my oneness with Spirit. I am one with All-Good, now.

The only time in Spirit is now!

"Thy kingdom come . . . as in heaven, so on earth."

"There is no delay; all is done instantly, because God is the only power and the only cause.

"The word of God in me is instant and powerful and it always works.

"The joy of the Lord is a wellspring within me, and I am established in instant results."

The Master's Resources

By FRANCES W. FOULKS

DOWN THROUGH THE AGES since the manifestation of the Christ in His visible kingdom, the world, even much of that portion of it which has accepted Him as divine, has called the Master poor. Those who thus think of Him are in a consciousness of materiality, thinking in terms of accumulations, properties, incomes as visible resources on which they can depend for their daily needs and desires. One who thinks of Jesus Christ as poor in the sense of lacking any good thing, has not yet the faintest conception of the wealth and beauty of the spiritual realm, to which He had access at every moment, and from which He could draw continually according to His needs and desires; a realm so rich that all the treasures of all the ages placed in one vast heap could not purchase it. Those who think of Jesus Christ as limited in anything or in any way, do not comprehend in the slightest degree the power and wisdom that He was conscious of having constantly at His command, and with which all the human skill, all the scientific research, and all the intellectual learning of the ages cannot compete. The world judges the Master by its own standard of wealth—stocks and bonds, houses and lands, bank accounts and safety boxes; but He who held the key to the inexhaustible and eternal storehouse of the Creator from which has come forth all that has ever been, is now, or shall be, taught very plainly the difference between treasures laid up on earth, and treasures laid up in heaven, between dependence on earthly accumulations and dependence on a consciousness redundant with rich ideas. To one of the former class He said, "Go sell that which thou hast, and give to the poor"; dispense with that consciousness in which you have accumulated and depended on material possessions, and give yourself—

which is all any one really possesses—to redeeming your consciousness from spiritual poverty and lack, "and thou shalt have treasure in heaven." To those of the latter class who give attention to laying up treasures in heaven, He gave the assurance "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you"; and He gives the further assurance to those in this consciousness that "every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

THE MASTER leaves no room for doubt as to His teaching concerning the materially rich who place their dependence on their possessions, instead of recognizing the Giver of every good and perfect gift as their true source and supply. He likens one in this consciousness to a rich fool, whom He describes as thinking he could lay up goods in his barns, accumulate material goods enough for his own use for many years, and then take his ease, eating, drinking, and being merry. Something is always required of one who "layeth up treasure for himself, and is not rich toward God." A day of reckoning comes when man is given the opportunity to test the value and power of material things. Today there are many who, without recognizing or acknowledging the Father's place in them, have placed their dependence on the things of this world, on accumulations and positions, taking what ease and pleasure these give in worldly ways, who are finding how very unreliable material possessions are. They are finding how these things which they have given so much time and attention to acquiring and holding, can vanish in their time of deep need. Many are understanding the meaning of the times, and the wise of this generation are listening to and obeying the Master's admonition "Work not for the food that perisheth, but for the food which abideth unto eternal life."

In this new age there is opening up to man a new conception of the resources of the Master. There is dawning on the minds of many the realization that He

had access to a realm that was unlimited and inexhaustible; that this realm lay within Himself, and that all of its wealth and beauty and perfection was subject to His spoken word and by His word came forth as that which the world designates as miracles. We are learning that to Him the realm of the Father was the true and only resource for all living, and that He turned to this realm for His supply even as man in material consciousness turns to his pocketbook or check book in a time of need.

WE WHO HAVE TOUCHED the threshold of this realm are very sure that He never found emptiness, limitation, lack such as man so often finds when he turns to material channels to satisfy some need or desire in his life. In this realm which He knew so well, lived in so completely, He always found a rich treasury, from which He could draw at any moment, in any amount, the bread He needed and which man in personal consciousness knows not of; and, too, the loaves and fishes to feed five thousand men, besides women and children, with twelve basketfuls as surplus. He who knew the wealth of the inner kingdom, when He made an inventory of His resources, did not list His possessions in dollars and cents, neither did He speak of them in terms of stocks and bonds and properties. He made inventory of His resources in the words "All things whatsoever the Father hath are mine." Until he begins to meditate on the mystical meaning of these words from the lips of one who knew the Father as no other man has yet known Him, no person can even glimpse in a tiny degree the unlimited wealth, the exhaustlessness of "all things whatsoever the Father hath," nor realize that through the love and will of the Creator this is his, awaiting his recognition and use. The more deeply one meditates on these words, the more comprehensive they become, and the more natural will it be for one to turn to these resources, which have been prepared for man from the beginning.

WHEN A PERSON GLIMPSES the kingdom and what it holds for him, he no longer feels the need of material accumulations, a multiplicity of things in the outer, for truly he finds that he needs but to go within and call on the Giver in order to hear the voice there say, "Here am I"; needs but to be "single-eyed" enough in vision, in thought, in word, to become receptive to the Father's bounty. To one in this consciousness the word "poor" takes on a mystical meaning; it takes on the meaning of walking free, unburdened, untrammeled by material things and the accompanying anxious thoughts concerning them. It takes on the mystical meaning of "having"—having time to devote to a fuller exploration of the richer things of the within; having a security and peace that comes only from such a discovery and the receptivity that this gives for the entry of God's good; and having, in any time of need, the right of recourse to His kingdom of wealth within and its proof of the promise that "all these things shall be added."

The mystical significance of poverty, as Jesus Christ knew it, is rest from the labor of seeking ways and means of a livelihood, and cessation from scrambling and struggling and striving for just enough to make ends meet, from pinching and saving to accumulate something for a rainy day or for old age and incompetency. Poverty means becoming so poor, so lacking in self-sufficiency, in human endeavor, in material desire that the Christ principle indwelling can have its perfect way with us, can be to us all things, in all ways, at all times. One who has come to this place has come into possession of his divine inheritance; has resources that neither greed nor selfish ambition can consume or corrupt, that neither grasping mind nor thieving hand can break in and steal.

THE RESOURCES that he now consciously possesses cannot be depleted, no matter how much or how often he uses them; therefore he is no longer afraid to use

and to share them. He is no longer anxious as to how he shall eat or drink, be clothed and sheltered, because he has become truly aware that his Father knows that he has need of all these things and that it is, as Jesus stated, the Father's good pleasure to give him the kingdom, a gift which will lead to abundant life here and now. In fact, he has become receptive in this state of mind to the Father's will for him, and he is led into

One there is who is good.—JESUS

doing that which will bring the Father's will of all good into manifestation in his world. Whether this "all good" comes forth direct from spiritual substance precipitating itself on this plane, which Jesus proved was one of the resources open to man; or whether it is provided through some special channel selected and blessed by the Giver; or whether it is earned through the guidance and power of the One always accompanying man, the manifestation is always in accordance with the need and in the Giver's full measure, to share and to spare. Today is the value of such a consciousness proved, the need of it is felt the world around.

Except Jesus Christ, no man has yet attained to the full consciousness of his divine resources, though many today are on the way to this attainment. No man has yet accomplished the mighty works of this consciousness, except Jesus Christ, though there are those who are making them manifest in the degree of their attainment. He of the Christ consciousness and the mighty works says to every child of God—and every soul come forth from God is a child of God whether he recognizes it or not: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." In this instruction and in the preceding verses of the Sermon on the Mount the Master makes it very plain where man's true and lasting resources lie. He makes it very plain that the outer and

visible symbols, the things we eat and drink and wear, all those things of which the five senses are aware, come forth from the inner kingdom, the realm of substance and divine ideas. He makes it very plain that they will come forth in dependable and satisfying degrees, not from seeking first the symbol, but from seeking first to become conscious of the kingdom of God within us.

YOUR WORK, DEAR READER, is to begin right where you are, in just the circumstances and conditions that have appeared, and facing the Father, recognize that He is the Giver of every good and perfect gift, a willing and able Giver, and that with joy He will fulfill every need of your life if you give attention to Him long enough, steadfastly enough to become receptive. If lack is all about you, even within your own household, and you have been putting your dependence on your own efforts to restore your world to plenty, turn from self and appearances, and lift up your heart to Him. Joyfully acknowledge that now do you know One in whom you believe, and who will never fail to provide sufficient resources for abundant living. Meditate on "Thou only" until your whole world seems filled with the presence of God. Meditate on the kingdom of God within you, His rich storehouse of substance, until you are conscious of living and moving and having your being in substance. Meditate on your sonship until you feel your divine relationship to the Father, and know without doubt that "all things whatsoever the Father hath are mine." This is the inner way of seeking the kingdom that, once found, will add all things needed and desired. While seeking to attain this consciousness you can work with the hands, if this seems the present way in the outer, but you will work with a realization of the Doer doing His works through you and adding to your every effort the success that only He can give. You can work with the mind if that seems the present

way, but you will work with a realization that the Knower directs every thought and, giving wisdom and inspiration, brings you always into a wealth of being and living.

IN EVERYTHING YOU DO, as you practice first seeking His righteous way, you will come to do all things as if the Doer were doing the work, to know how and what to do always as if you were the Knower. Laboring not with hands or mind for the resources that perish, you will thus become receptive to the resources that are eternal and inexhaustible. Then will you enter into the spiritual way of work that was the Master's: "My Father worketh even until now, and I work"; and all your inheritance, all of God's store, will be at your command at any instant, even as it was at the Master's command. Thus in seeking first to know the kingdom of God and His established resources you shall come to "decree a thing, and it shall be established unto thee; and light shall shine upon thy ways." All your life through, His resources will be made new and according to the will and glory of God.

Father-Mother God, Thou who art the Giver, the Knower, the Doer, I lift up my heart and soul and mind in grateful recognition of Thee as my infinite refuge and resource. I praise and give thanks for this dawning of a new day, a day in which I am coming into a fuller knowledge of Thy rich resources, coming to know without doubt that I am Thy son and heir and have free access at any moment to Thy rich and inexhaustible storehouse. I now accept my birthright to all this wealth of substance, opening myself that all Thine may become mine. I seek to become so wholly at one with Thee that Thou canst have full opportunity to express through me Thy glory and Thy will for all mankind, that others in darkness, seeing thy light shining in me, may lift up their minds to their true resource and, seeing, come to live by Thy righteous ways and have for their own Thy wealth of life.

The Healthy, Wealthy, and Wise Outlook

By HELEN WOOD

THE LIMITED INTERPRETATION OF PROSPERITY as a demonstrated ability to accumulate more gold than meets the momentary need is fast being forgotten in its infinitely broader, more living outlook. It has so much more appeal in its higher sense: a flowering of all aspects of life on all planes.

The prospered consciousness brings with it a spiritually unified world wherein all that one desires of substance, of things, of condition, takes on tangible earth form while still remaining rooted in heaven. Once it becomes an established, free-flowing principle in a life, there is complete transmutation of all dross into gold, successful consummation of all plans, fulfillment of all promises, resurrection of all dead, whether in the realm of thought or of thing.

False success is like false jewels; it will not bear close inspection, and sooner or later is found out for what it is. But the success and abundance that proceed from the soul can change in one way only—by increasing, so that they may glorify the life through which they pour, and out of increase sow the seed for ever more wonderful new growth.

Those who have to meet the hydra-headed monster, lack, may know that all its faces are false. The evolving man goes through periods of orientation that sometimes simulate negation. In reality these are times of cleansing of the soul and of the environment of all that does not measure up to the purely spiritual, preceding the descent of heaven to earth in specific form. The whole organism, the entire universe of the individual, must adjust itself to new conditions in consciousness

before these can become effective in life.

In the regeneration of affairs we have a process similar to the healing of scars. We all know that surface blemishes seem slow to disappear, because one is constantly faced with their adverse picture. The appearance of lack of money is perhaps the favorite of all circumstantial imperfections. It demands the same treatment as the physical blemish, a constant focusing of the attention deep within, a concentrated overlooking of surfaces.

If meditation be, as one lecturer defines it, "an orienting of the mind to the soul" bringing with it a heaven-true vision, it furnishes just the prescription that we want. In a picture of prosperity clearly defined, a mental image gloriously conceived in unison with the Father and held steadfast in the light of Spirit, a priceless gift is offered to a debt-ridden world. Whatever image of success inspiration stamps on the individual consciousness, it is powerful to move all associated thoughts and forces in behalf of its spiritual purposes, leaving to man just one labor—outworking the imagined thing through Christhood's activity. Then "cast thy burden upon Jehovah," your own indwelling Lord, master of every circumstance that could possibly present itself in your life.

THE FIRST LAW OF PROSPERITY is dedication. All talents, all that man means, all that he may become, must be given to the Father. Search out every angle of perfect self-expression; and having found new and more wonderful channels for fulfilling the Christhood (as you unfailingly will), give all that you are to their cultivation. They will increase with use; even reveal unsuspected associated gifts, provided you give of yourself freely, fully, and without stint, from the heart. Only the gift which proceeds from the holy of holies has the Father's approval; and in giving, know that you receive in order to give and give again, in increasing measure. There is an orderly, harmonious balance in true giving and receiving. But its maintenance

and degree depend on spiritual recharging. Spiritual things are spiritually received.

The abjectly humble, so-called unselfish attitude so often lauded is soulful in its inception but detrimental in its extremes. It has led Christian dogma to over-concentrate on giving. The metaphysician must for a time emphasize receiving: learn not to leave a silence before he is conscious of the Holy Spirit's gifts; learn to listen to the wisdom that gently seeks him there, in preference to listening to all other voices; learn not to distribute his gifts so quickly mentally that they have no time to receive the stamp of his identity and so become materialized in his life, blessing as they touch it; learn to know the righteousness of enriching his own temple with the treasures of Christhood, as well as laying them on the altar of another soul. These become the metaphysician's new creed, a creed converting all that he is into heaven's perfect outlet.

THE MAN WHO GOES ABOUT with his head in the clouds would do well to remember his duty with respect to the loaves and fishes of life. They need him that they may fulfill their expression. And he is entitled not only to loaves and fishes in abundance, but to all the butter, all the jam and rich sauces his taste demands—provided he is always conscious that the miracle of supply rests forever with Christ in God, with his own spiritual identity. The Nazarene's younger brothers may duplicate that miracle by following His mastership. Following, they cannot fail.

Often you hear it said, "Do not look to sources." Know that the real intent of the saying is this: "Behold all sources for what they are, channels through which the Deity expresses Himself." The righteous way is to expect success and prosperity from every seed you sow, call it a "source" or what you will. The increase may not come as a direct response from the soil that you have cultivated; but that channel will find its rightful outlet for expressing itself in terms of your life. All channels are interlinked, work together

in unbroken unity according to the heart's desire. Whatever name the "spirit flower" through which you choose to call forth heaven's abundance may bear, any apparent delay in its unfoldment can have but one result, a blossom much more exquisite. No part of your life can fail unless you fail it. For all serve God's holy altar.

"JOVE NODS TO JOVE OVER OUR HEADS." The accent generally falls on "over our heads." Yet to those who perceive the true nature of all things, the Godhead remains forever the substance of its infinite counterparts. These devotees make up the chosen few who honor His name in things generally classed as material (gold, currency, luxuries, and the like), and who serve the deity in their brothers and their environment through recognition of the God in them. All the universe needs is such slight encouragement to turn and extend a helping hand to the followers of the Way.

The heart open to the spirit of kindliness immanent in the universe finds the love of the world for him great indeed. Let it have its chance to forgive you. Forgiveness is so important an element in success and prosperity. Wipe out all condemnation of the "less-than-God" (which never existed, anyway), and in the same instant you free the godhood to function where it seemingly did not. Awaken to find the wealth of the kingdom established for you in activity as well as in consciousness.

The love "which passeth all understanding" takes the whole world in its arms. Take others with you in thought as you progress. See for them the glorious accomplishments you are striving for, giving thanks that All-Good is pouring itself out for them as well as for you.

One who is dissatisfied with his world needs a revised viewpoint. When less material food is present, and fewer cold, material dollars, trustfully look for the appearance of spiritual sustenance. Apparent vacuums are forerunners of rarer new substances.

"Stand still, and see the salvation of Jehovah." Consciousness always precedes manifestation. The chances are that at this point intuition will prompt you to expect supply, but you choose to credit the evidence of less highly spiritualized faculties. Materialization always takes the highest spiritual form possible to your state of consciousness, which makes your spiritual state, not the outer, of prime importance.

IF PROGRESS SEEMS SLOW, find the spiritual leak in your life, such as a scattering of forces, and fill it with faith. Often after an uplifting conviction of manifest possession of the heart's desire there is a feeling of futility, of lack. When we learn to live, move, and have our being in the present presence of the thing desired, weaving its conditions into every fiber of our being, it seeks us in form.

The universe is governed by a rhythmic, orderly law involving all the harmonies of the rarest music. The symphony of spheres is more than a poet's dream. We are told that those initiated into the higher mysteries (which were really just the application of very plain truths) could catch the song of the stars. The Lord reminded Job of a time "when the morning stars sang together." Few will deny that the faculties may be so attuned as actually to catch rhythms beyond this world's vibrations. Even now, in listening oneness with the Father, we may attain harmony with the thing we want. If it is prosperity, tune into the prosperity current of the universe. Give up trying to gather a few paltry greenbacks into a corner of your particular world. You may be missing millions with your eyes fixed on a ten-cent piece. But remember that the power to achieve harmonious union is a soul quality not merely a mental quality. From it is born a radiance, a magnetism that its devotee loves to seek and cling to. Until you have this soul quality that makes the heart of the universe beat in unison with yours (because yours beats in time with that of the universe) you repulse more than you attract.

LEARN NOT TO CREDIT APPEARANCES. Remember that God's ways are strangely wonderful, unfailing. If one door closes, it is in order that another may open. But let God do the door closing. Then none will be slammed; and all that crosses the threshold of consciousness will be perfectly timed, perfectly tuned with your whole life.

Patience, calm, faith, and praise—these are the chief ingredients of the prospering consciousness. Such praise as proceeds from the heart; faith founded on "in-knowing" so deep that its eyes are focused without strain on the Source. The patient beholding of the believing soul forms a channel through which forces beyond mortal thought work freely. The vision quickened and strengthened to behold new gifts appearing in uninterrupted flow is destined to witness miracles.

Calmness is the soul of worship, the knowing with a celestial tinge. "In quietness and in confidence shall be your strength."

The way of the mystic is "Do, dare (combine faith and wisdom), and keep silent." Beyond that he knows the work lies outside his province. The star of mastership that rises over each individual's horizon ascends for him alone. Its radiance will find its home within your soul; your world will assume magical properties in its reflected light. It will draw the wealth of the universe to you. And when sufficient substance is brought to a focus in your soul, it will flow forth through countless outlets of prosperity expressed in terms of your life, outlets that you have all the while been opening up.

For prosperity is. It is for you. It is manifest and is manifesting itself for you at all times. You are eternally its perfect, successful channel of expression. So be it.

Create in me a clean heart, O God;
And renew a right spirit within me.
—PSALMS

God and Love

By ARTHUR E. MANNING

SOME ONE HAS SAID that "our love for God should be intellectual as well as emotional." Admitted. But how much nearer to the truth the statement would be had it been expressed in a different manner—"Our love for God should be more intellectual than emotional."

Most surely it is intelligence—the God imprint—that separates man from all other forms of life; and since it happens to be man's distinguishing quality, the God reflection, intelligence must be drawn on in our relations with God; that is, if there is an honest desire more truly to reflect His image. Likewise, whatever we express or manifest indicates the degree of our intelligence.

We are able to put some things from us, free ourselves from them entirely, but that is impossible with intelligence. Intelligence is inherent, it is our constant companion, and the manner in which we use it determines our success or failure in the business of life, and intelligence alone regulates the quantity of supply that we are able to draw to us. As all of us are desirous of abundance, it is essential that we have a more workable, truer sense of the force linking us with God—love. Let us consider it.

In the First Epistle of John (4:16) we read: "And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him."

Can anything be plainer than that? Does it not accurately express our true relationship with God? a relationship established upon the enduring foundation of love. Does it not immediately identify us with Him in all things of Spirit? and in our quest of guidance and

supply is it possible to go beyond it? Is anything else required to release our fullest possibilities?

Reason and intelligence respond with a clear answer. Yet, despite its clarity, the application of the truth is not always consistent with an individual understanding of its meaning. Thus multitudes find themselves groping in the fog of their self-created confusion; and may be seen striving to pierce the barrier that they have erected around their lives and affairs, a barrier separating them from complete happiness and immeasurable supply.

THE NEEDLESSNESS OF IT ALL. Its tragedy! What a perversion of Truth and the natural order, which is one of peace and abundance! What a total disregard and ignoring of the divine qualities implanted in every soul—this unconscious drawing away from God in the endeavor to draw His supply to one! What ignorance of His love and the divine laws operating for humanity's welfare! What a misuse of intelligence!

"And we know and have believed the love which God hath in us. God is love; and he that abideth in love abideth in God, and God abideth in him."

There is the statement. There stands the truth that has proved itself with every human demand ever made upon it. There is nothing ambiguous about it; normal intelligence at once understands it. It is simple, plain and direct, and in the endeavor to draw our supply to us, nothing more is needed for our guidance. In fact, no other means or process can do it; for in applying it our conscious unity with God is established, and the supply stream is quickened and deepened through the contact.

"And we know and have believed the love which God hath in us." Have we? If we have allowed intelligence to rule us, we have known and believed; and the fruition of our secret desires was made possible by it. Whatever we have gained through faith and works, we know was first made possible by the love God hath in us.

Having had a manifestation of that love in our life, we know it to be the force that assures us of unity with Him. Intelligence likewise tells us that in order to retain contact with Him, there must be a constant, active realization of His love; for through it we find God, abide in Him, and He in us, and the love impulse within us is His reflection.

BY A QUOTATION, again from John (I John 4:13), the thought is made still clearer: "Hereby we know that we abide in him and he in us, because he hath given us of his Spirit." Admitting that, and no candid mind disputes it, why should there be any difficulty in drawing our supply to us? Why should there be confusion and striving in the attempt? Why should there be a sense of lack in any life?

There should not be. And if there is confusion and striving in our quest of supply, the reason is plain: our love for God has been more emotional than intellectual. If a sense of lack is present in our life, the fault lies with us. We have unwittingly allowed the emotional side of our nature to govern us in our love relationship with God. Emotion has ruled reason, and our unity with God has been purely lip service. Contact with Him has been severed, and the love flow linking us with Him has been diverted. We have ceased to dwell with Him, denied Him entrance to our life and affairs, and closed the secret dwelling place to Him.

"He hath given us of his Spirit." In other words, He has given Himself to us in love, endowed us with His divinity, and reserved nothing that touches on our welfare. But, again revealing His love for us, He has imposed a duty on us.

Realizing that it would be better for us to have a responsibility in the matter, He made us free agents, with the privilege of accepting or rejecting the divine laws regulating life and its supply. Had He gone beyond that, leaving nothing for us to gain by personal effort, the object of His purpose—spiritual development—would have been defeated. Then, still revealing

His love, He endowed us with the love impulse and the intelligence to allow it to function in our lives.

HOW ARE WE USING THAT INTELLIGENCE? Are we utilizing it to the full, allowing it to identify us with God in all things at all times? Are we putting it to its fullest use, expanding under its growth, and sensing a quickening of the spirit? To what degree are we allowing the love impulse to function in our life? Are we giving it its truest, broadest scope by using it intelligently? The answer is contained in the measure of supply we have drawn to us.

Surely, if there is a sense of lack in our life, we have failed most miserably in our efforts to partake of all that God has provided. As free agents, we have unwittingly drifted into the slough of spiritual stagnation and material want that is nourished by error. Seeking abundance in an unintelligent manner, we have defeated our efforts, impaired our life with want, and its somber shades drape the soul in weariness and confusion. We have turned the supply stream from us; and even though the object of our quest—abundance—swirls around us, we can never draw it to us until, exercising our God-given intelligence, we erase every trace of error from our consciousness.

There is nothing complicated about the error-erasing process. It is a simple matter: merely a resumption of contact with God by an intelligent release of the love impulse linking us with Him. It is within the power of all to do it; and the instant it is accomplished, we shall experience an inner unfoldment. God will be immediately restored to His abode in our lives, and we shall be dwelling with Him. We shall hardly be conscious of it before Truth will have replaced error in our consciousness, for error cannot exist in God's presence; and with Truth, there will come abundance. The supply stream will be nourishing our life as never before. All sense of lack will vanish; in Truth, we shall know that "he hath given us of his Spirit."

"GIVEN US OF HIS SPIRIT!" That brings Paul's words to Timothy to mind. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Can we fail to thrill as we grasp the import of this? The majesty of it! A fearless spirit! power! love! and a sound mind! What an assurance! What testimony to our oneness with God! What a revelation of His love!

Most surely, as intelligent persons, we are not going to allow any of that love to escape us. We are going to cultivate it, draw it to us, and expand under its dominion. We are going to dedicate our faculties, our intelligence, to a still clearer understanding of that love; and quickened by the truer sense, we shall be "transformed by the renewing" of our mind.

Every department of life will be affected by the transformation. If we have previously known fear, we shall know it no longer. We shall approach our tasks serene and confident of success; nor will any fear of want find lodgment in our consciousness. Vitalized by our God-given power, failure of any sort will be impossible; and we shall stand forth in the glory of our strength, unfettered souls. With the love endowment to quicken us, we shall draw still nearer to Him, dwelling with Him and He in us, and the iridescence of life will shine on us.

But transcending all else there will be the consciousness of the sound mind, the intelligence given us by His spirit. Therein lies our hope for greater spiritual unfoldment and abundance. Releasing that gift, our chiefest endowment, our love for Him will take on a new meaning, and it will function in its purest form—the intellectual. No longer will emotion rule reason, no longer will lip service attest our love for Him; and through our awakened sense of His love, we shall grasp a clearer, truer understanding of Him and His works.

IF THE RENEWING OF OUR MIND ceased with that, it would be enough to reward us for our efforts. But it does not stop there; for with a clearer sense of God

and our oneness with Him, there will come a quickening consciousness of the indwelling Christ who, in love, promised all things unto us.

Motivated by that quickened consciousness, strengthened and endowed with vision by it, we shall glorify all things of the spirit in His name. New thoughts, truer thoughts, will be released, and the Christ love will carry us closer to our spiritual perfection. A clearer perspective of our actual needs will follow. Their attainment will be certain, and we have Paul's glorious words for the promise: "My God shall supply every need of yours according to his riches in glory in Christ Jesus."

The Real You

By Musetta Shelton

I see you whole and perfect, as Christ sees you, a perfect son of God. I see you clothed in the full glory of a child of God. I know you to be kind and loving. I see you as a son of the Most High, a perfect expression of your own indwelling Christ, and a radiating center of God's abundant goodness to your fellow men.

I know that your vision is clear, that your ideals are high, and that your life is a mighty example of God in manifestation. You are one with infinite wisdom. Your knowledge is boundless and you draw from the limitless storehouse the very wisdom that is needed for every situation.

The perfect love of God is at the very center of your being, and you not only express it in your own life but you radiate it to every one who comes in contact with you. Your life is a memorial to God, a living evidence that good is everywhere present.

SUNDAY LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission

LESSON 1, APRIL 2, 1933.

Unity Subject—*Healing.*

International Subject—*Jesus' Ministering to Jews and Gentiles* (World Friendship Lesson).—Mark 7:24-37.

24. And from thence he arose, and went away into the borders of Tyre and Sidon. And he entered into a house, and would have no man know it; and he could not be hid.

25. But straightway a woman, whose little daughter had an unclean spirit, having heard of him, came and fell down at his feet.

26. Now the woman was a Greek, a Syrophœnician by race. And she besought him that he would cast forth the demon out of her daughter.

27. And he said unto her, Let the children first be filled: for it is not meet to take the children's bread and cast it to the dogs.

28. But she answered and saith unto him, Yea, Lord; even the dogs under the table eat of the children's crumbs.

29. And he said unto her, For this saying go thy way; the demon is gone out of thy daughter.

30. And she went away unto her house, and found the child laid upon the bed, and the demon gone out.

31. And again he went out from the borders of Tyre, and came through Sidon unto the sea of Galilee, through the midst of the borders of Decapolis.

32. And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to lay his hand upon him.

33. And he took him aside from the multitude privately, and put his fingers into his ears, and he spat, and touched his tongue;

34. And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened.

35. And his ears were opened, and the bond of his tongue was loosed, and he spake plain.

36. And he charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it.

37. And they were beyond measure astonished, saying, He hath done all things well; he maketh even the deaf to hear, and the dumb to speak.

GOLDEN TEXT—*Other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and they shall become one flock, one shepherd.*—John 10:16.

SILENT PRAYER—*I have faith in Thy quickening word, and am made whole.*

Tyre means "strength" and Sidon "wild." Both refer to the realm of sensation in man. This realm in its intellectual aspect is designated in Scripture as Greek. It has not been illuminated by Spirit, and is considered too material to be worthy of spiritualization. This is the way nearly all people look upon the body and its sensations. As shown in this lesson, they go into it consciously ("he entered into a house"), but they do not want this fact made known ("and would have no man know it"). But no one can get away permanently from his own thoughts ("he could not be hid").

The Greek woman represents the unspiritualized love that is natural to the body. Its daughter is physical sensation, which has been sensualized by impure thought.

Whenever the illuminated I AM centers its atten-

tion anywhere in the body there is at once a quickening of intelligence and a reaching out for higher things by the consciousness functioning there. Every part of the organism is under the control of a group of thoughts that direct and care for that particular function. The nerves are under the control of an ego that has to do with nerves; the muscles, the bones, the blood, in fact every department of the man, each has its distinct thought ego. We are thus made up of many men and many women, because masculine and feminine qualities are equally distributed, and all work together in harmony when divine order is established.

We actually use all these different parts of our being, but not understandingly. In our ignorance we dissipate the natural purity and strength of these obedient people who form our soul and body. But when we become illuminated by the Spirit a reform sets in, and these egos begin to reflect the new light that has come to us, especially when we concentrate our mind on the centers, or enter "into a house."

Still, there lingers in the mind the old idea, borrowed from the limited vision of the Jew, that Spirit does not include the body in its redemptive process. But the body cries out for cleansing and purification. "Even the dogs under the table eat of the children's crumbs." Good common sense teaches us that life is continuous throughout nature, a stream proceeding from the highest to the lowest.

An understanding of the unity and purity of the One Life brings healing to the demonized sense consciousness. The Greek woman "found the child laid upon the bed, and the demon gone out."

All physical acts are first performed in the mind. Sandow, once the strongest man in the world, said in an interview: "It is in the mind—all a matter of mind. The muscles really have a secondary place. A man with strong concentration of mind will develop more quickly in the quality of his muscles than will he

who cannot concentrate his mind upon the matter. The whole secret of my system lies in concentration of mind." This testimony from one who was a muscular giant is important because of the emphasis he put upon the mind as the source of power.

The mind, however, does not necessarily confine its working power to fleshly muscles. An electromagnet the size of a man's arm will lift as much scrap iron as twenty men, when it is charged with electricity.

Metaphysicians find that there is an energy even finer than electricity through which the mind acts. This energy they call Spirit. When the mind concentrates on Spirit there is an inflow of this finer force, and the whole man—spirit, soul, body—is charged like a magnet.

Decapolis means "ten cities." In the symbology of the New Testament, a city represents a nerve center. Jesus withdrew His attention from the outer centers (borders), Tyre and Sidon, and concentrated on the "midst," Decapolis. These "ten cities" are centers of the soul, and when a developed mind takes cognizance of them they exert great power.

Deafness is usually caused by the inability of the nerves to carry sound waves. Back of these nerves is the mind that prevents the natural inflow and outflow of universal life. Continuous thought about the self and selfish interests throws the life force to the nerve centers, and they become clogged. Blood and serums become congested in the mucous linings, and medical men classify the various conditions that arise as disease. The remedy for such a condition is a quickening of the life flow in the body, and an opening of the mind to Truth.

Jesus may have treated the deaf and dumb man just as described in the lesson. He had purified and raised to a high rate of vibration all the elements of His organism until He was like a highly electrified magnet, which could impart its power to other magnets in a state of partial inertia. Energy flowed from

His finger tips, and His saliva was a quickening, purifying serum. When He had touched the physical instruments of hearing and speech, His next and most important act was to impart the consciousness of Spirit. "Looking up to heaven, he sighed, and saith unto him Ephphatha, that is, Be opened." Thus He used the means suited to the special need, and did absent or present healing according to the measure of the patient's faith.

Jesus is still with us, doing His mighty works. "Lo, I am with you always." We must have faith in the spiritual power of our mind, in order that the way may be opened for the healing of our deafness and our dumbness. We can all hear the voice of Spirit and speak words of Truth. We need such treatment daily until our mind and our ears are fully opened. Enter into the midst of your consciousness and quicken the power that is dormant there. Then put that power into ears and tongue, saying as you do so, "In the name of Jesus Christ, be opened."

QUESTIONS

1. What do the Greek woman and her daughter represent in this lesson?

2. What controls the various functions of the organism?

3. What brings healing to the demonized sense consciousness?

4. What is the energy through which the mind acts?

5. What is the cause of deafness? Are there contributing causes to the main cause?

6. What opens the way to the healing of deafness and dumbness? Give a good affirmation to be used in such a case.

LESSON 2, APRIL 9, 1933.

Unity Subject—*The Great Question.*

International Subject—*Jesus Requires Confession and Loyalty.*—Mark 8:27-38.

27. And Jesus went forth, and his disciples, into the villages of Cæsarea Philippi: and on the way he asked his disciples, saying unto them, Who do men say that I am?

28. And they told him, saying, John the Baptist; and others, Elijah; but others, One of the prophets.

29. And he asked them, But who say ye that I am? Peter answereth and saith unto him, Thou art the Christ.

30. And he charged them that they should tell no man of him.

31. And he began to teach them, that the Son of man must suffer many things, and be rejected by the elders, and the chief priests, and the scribes, and be killed, and after three days rise again.

32. And he spake the saying openly. And Peter took him, and began to rebuke him.

33. But he turning about, and seeing his disciples, rebuked Peter, and saith, Get thee behind me, Satan; for thou mindest not the things of God, but the things of men.

34. And he called upon him the multitude with his disciples, and said unto them, If any man would come after me, let him deny himself, and take up his cross, and follow me.

35. For whosoever would save his life shall lose it; and whosoever shall lose his life for my sake and the gospel's shall save it.

36. For what doth it profit a man, to gain the whole world, and forfeit his life?

37. For what should a man give in exchange for his life?

38. For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, the Son of man also shall be ashamed of him, when he cometh in the glory of his Father with the holy angels.

GOLDEN TEXT—*If any man would come after me, let him deny himself, and take up his cross, and follow me.*—Mark 8:34.

SILENT PRAYER—*Thou art the Christ, the Son of the living God.*

When the spiritual I AM (Jesus) comes into the consciousness of power and dominion (Cæsarea Philippi), the question arises, Who am I in this faculty? In each faculty that the spiritual consciousness enters it takes

on a different character, corresponding to the functions of that faculty. This is as it seems to the outer man only; to the Spirit it retains its distinctive character as the pure thought or Son of God—I AM.

From the viewpoint of personality, man has played many parts, and when he shows his supreme mastery in spiritual power the personal consciousness thinks he is the incarnation of some great personage of the past. These parts, however, are like the clothes a man has worn. They are past history, out of service, and before man can see himself as he really is, he must evolve a deeper insight. Spiritual discernment is called the eye of faith, and is typified by Peter. It discerns that spiritual man is Christ, the Son of the living God. This is very truth, and it forms the rock foundation of the real character of man. The "assembly" or "church" of Jesus Christ is the aggregation of all man's faculties.

When man realizes that he is a spiritual being, the I AM gives to him, through faith, "the keys of the kingdom of heaven" or divine order, and he has power in his earthly tenement to bind and to loose, in both the material and the spiritual realm.

The knowledge of man's Christhood is not readily received by those in personal consciousness; hence the command to "tell no man of him." Living the Christ life is the only convincing testimony, and to accept even this testimony man must have the eyes of his understanding opened.

The crucifixion of the mortal consciousness must take place in order that man may come into complete spiritual consciousness. This necessity becomes clear to the inner man as the universal character of the Christ is revealed. Hence Jesus' teaching that He must be crucified after having suffered many things, including rejection by the religious leaders of the people.

The chief difference between the personal and the spiritual consciousness is seen in the negative reaction of the one and the positive reaction of the other.

'eter, whose mind had not been turned completely oward the spiritual side of life, saw in Jesus' fore-ast of His trial and crucifixion a prophecy of failure nd destruction. Jesus saw in it "the things of God," r the final overcoming of all negative states of mind. Ie saw every experience of life as a chance to develop deeper consciousness of His unity with the universal pirit. The harder the test, the greater the oppor-inity to prove His hold on the Christ power.

The disciples, or faculties of the mind, have been uilt up largely on the outer plane of consciousness, nd they do not understand the necessity of the cruci-xion of personality. Peter, especially, rebuked such proposition; but the Supreme One recognized his nought as a stumblingblock to that final giving up hich precedes the resurrection. Faith in the perpe-ity of mortality is a stumblingblock to spiritual de-elopment. The loss of personal life is the only way find eternal life. Such loss does not come about rough death, necessarily. It comes primarily rough an awakening of the mind to the larger life Spirit and its requirements of the individual. Con-cration and loyalty to the higher vision are absolute sentials. Death is not an open sesame to the higher fe. The acceptance of the mighty truth that the rger life opens only to the one who has closed the oor on the petty interests of the personal self takes vay the consciousness and the fear of death, and re-als the Son of God coming into His kingdom here id now. His statements that "God is not *the God* the dead, but of the living," and that He is the od of Abraham, Isaac, and Jacob, taken together, ove not that death had released these patriarchs to eternal life, but that they had gained the eternal-e consciousness while still in the body. There is uch misunderstanding on this subject, and Jesus said those who disbelieved in eternal life, "Ye do greatly r." But His teaching concerned itself not greatly th future states; it was devoted to the revealing of

the kingdom of God here and now. The realm Spirit is as perfect now as it can possibly be at ar future time. Whoever desires to prove its truth ar its perfection must be willing to cast loose from h moorings in personality and to follow the leading the higher Truth, wherever that Truth may lead. so doing he may lose his personal life, or the furnis ings of the ego that he has built up around him, whic have hitherto constituted his life; but at the sam time he will enlarge the bounds of his interest an understanding, and will be touched by that vital spar of the universal life which sooner or later strikes flame in the heart of every individual. Without thi flame of loyalty to Truth, no one can find life a profi able undertaking in which to engage. With it, he rise supreme out of every trial, thus proving that he ha laid hold of the Christ power.

QUESTIONS

1. Explain how the spiritual consciousness ap parently takes on a different character in each facult of man.

2. How is supreme mastery in the domain of spir itual power interpreted by personality?

3. What is the rock foundation of the real char acter of man?

4. Give the metaphysical meaning of the cruci fixion.

5. What is the only way to the realization of eter nal life? Is death necessary as an intervening ex perience?

Lesson 3, April 16, 1933.

Unity Subject—*Resurrection Life.*

International Subject—*Easter Lesson.*—I Cor. 15:1-8, 20-26.

1. Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand,

2. By which also ye are saved, if ye hold fast the word ich I preached unto you, except ye believed in vain.
3. For I delivered unto you first of all that which also I eived: that Christ died for our sins according to the iptures;
4. And that he was buried; and that he hath been sed on the third day according to the scriptures;
5. And that he appeared to Cephas; then to the twelve;
6. Then he appeared to above five hundred brethren once, of whom the greater part remain until now, but ne are fallen asleep;
7. Then he appeared to James; then to all the apostles;
8. And last of all, as to the *child* untimely born, he apred to me also.

20. But now hath Christ been raised from the dead, the tfruits of them that are asleep.
21. For since by man *came* death, by man *came* also the irrection of the dead.
22. For as in Adam all die, so also in Christ shall all be de alive.
23. But each in his own order: Christ the firstfruits; n they that are Christ's, at his coming.
24. Then *cometh* the end, when he shall deliver up the gdom to God, even the Father; when he shall have abolhd all rule and all authority and power.
25. For he must reign, till he hath put all his enemies er his feet.
26. The last enemy that shall be abolished is death.

GOLDEN TEXT—*Because I live, ye shall live also.* ohn 14:19.

SILENT PRAYER—*Through Christ I realize God's for me: more abundant life.*

The resurrection that Jesus Christ accomplished in nself and taught to mankind is a present resurrec-. We need not wait until our body is in the grave partake of the resurrection life that Jesus taught demonstrated, and that Paul set forth in the 15th pter of I Corinthians.

Henry Drummond, in his essay on eternal life, vs that science has given us an actual definition of

that life, and he reminds us of the claim of religion that there are organisms which possess eternal life. Such an organism is that of spiritualized man. By giving this subject our concentrated attention and study, we come to see the truth of Paul's statement "For since by man *came* death, by man *came* also the resurrection of the dead."

The theory of science would abolish the practice of death, by substituting a perfect organism functioning in a perfect environment, into which death, having no correspondence with it, could not enter. Herbert Spencer, speculating on what to him was a theoretical subject, said: "Perfect correspondence would be perfect life. Were there no changes in the environment but such as the organism had adapted changes to meet, and were it never to fail in the efficiency with which it met them, there would be eternal existence and eternal knowledge." Jesus, on one occasion, gave a definition of eternal life, when He said: "This is life eternal, that they should know thee the only true God, and him whom thou didst send, *even* Jesus Christ." Science and religion agree in one regard, that eternal life is "to know."

Until man consciously enters into the new life in Christ, he is dead through his trespasses and sins, even though sin has not finished its work in him by causing him to enter the experience that the world calls death. Now is the accepted time, and today is the day of salvation. "I am the resurrection, and the life." Ever present and potent is the message of the living Christ in every one who hears and heeds the call of Spirit. Fullness of life is ours now and always if we daily believe the Truth and make the Christ life consciously our own through earnest prayer, affirmation, and meditation. These practices are what the scientist of another day meant by the term "correspondences."

If there is no resurrection power in the Christ within us to quicken us daily into newness of life, the nour hope that the Christ will redeem the whole of us, spirit, soul,

and body, even as it redeemed Jesus of Nazareth, is futile and will bring forth no fruit. Our hope is in Jesus Christ, since He went all the way before us. He opened the way for us and left us an example that we should follow. Even as He let go of every trace of the mortal consciousness and entered with the whole of His being into the divine, so also must we "die daily" to the carnal mind with all its limitations and its errors, that the Christ in us may resurrect us into fullness of life and immortality. "He that believeth on the Son hath eternal life." He has the filial spirit of devotion to his Source.

"For as in Adam all die, so also in Christ shall all be made alive." This means that in mortal consciousness man dies in giving himself over to mortal thoughts of and belief in limited life, sin, disease, lack, sorrow, and death as being inevitable. On the other hand, by making contact with spiritual life through his I AM, or indwelling Christ, by believing in fullness of life, by thinking life, talking life, and seeing himself filled with life, wholeness, and Truth, man will be quickened, vitalized, and resurrected from every vestige of the thought of death in mind and body. It is Spirit that gives life; a perfect correspondence to a perfect environment.

When man takes up the overcoming life of a Christian he is like a general at the head of a victorious army. He must continue to conquer till he has put all his enemies under his feet; and the last enemy to be conquered is death. Such a goal could not have persisted in the mind of the race down all the ages, had it been an impossible dream. It is an end meant to be achieved. For those who now in this present span of life fall short of the perfect resurrection, yet have the Christ light, a way for further attainment has been provided through reincarnation. The Lord said to Daniel "thou shalt rest, and shalt stand in thy lot, at the end of the days." Thus all may again enter into manifest life and into the attainment of the full con-

sciousness of its perfection, since God "would have all men to be saved, and come to the knowledge of the truth."

As we are ready for an experience, we find that that experience confronts us. Sometimes it may seem that we meet it before we are ready, and we feel unable to cope with it; but when we are put to the test, we find that we are equal to the demand made upon us. Thus the Father takes the measure of the son, in order the more perfectly to apportion to him his work. Up till now, man has only dreamed of eternal life as a more or less remote hope to be realized at some future time. When man fits himself by cultivating the spiritual side of his nature for a closer relationship, an interrelationship with God, then only that relationship will be found to exist. Since he makes his own life by his thought and by conforming his action to his thought, he can through these avenues enter into the larger life of the universal Spirit, the Christ of God.

QUESTIONS

1. What is the nature of the resurrection that Jesus taught to His followers?
2. How does resurrection from the dead come? through what agency?
3. Give the definition of eternal life formulated by science. Give that of Jesus Christ.
4. What has knowledge to do with this subject?
5. Explain what is meant by the term to "die daily."
6. How does man make his own life?

LESSON 4, APRIL 23, 1933.

Unity Subject—*The Christ Standard of Greatness.*

International Subject—*Jesus Rebukes Self-seeking.* —Mark 9:33-43.

33. And they came to Capernaum: and when he was in the house he asked them, What were ye reasoning on the way?

34. But they held their peace: for they had disputed one with another on the way, who *was* the greatest.

35. And he sat down, and called the twelve; and he saith unto them, If any man would be first, he shall be last of all, and servant of all.

36. And he took a little child, and set him in the midst of them: and taking him in his arms, he said unto them,

37. Whosoever shall receive one of such little children in my name, receiveth me: and whosoever receiveth me, receiveth not me, but him that sent me.

38. John said unto him, Teacher, we saw one casting out demons in thy name; and we forbade him, because he followed not us.

39. But Jesus said, Forbid him not: for there is no man who shall do a mighty work in my name, and be able quickly to speak evil of me.

40. For he that is not against us is for us.

41. For whosoever shall give you a cup of water to drink, because ye are Christ's, verily I say unto you, he shall in no wise lose his reward.

42. And whosoever shall cause one of these little ones that believe on me to stumble, it were better for him if a great millstone were hanged about his neck, and he were cast into the sea.

43. And if thy hand cause thee to stumble, cut it off: it is good for thee to enter into life maimed, rather than having thy two hands to go into hell, into the unquenchable fire.

GOLDEN RULE—*Love worketh no ill to his neighbor: love therefore is the fulfilment of the law.*—Rom. 13:10.

SILENT PRAYER—*It is more blessed to serve than to be served: I serve.*

A modern prophet, in a book that is receiving wide circulation, foretells a time when scientific knowledge will be so far advanced as to enable mankind to produce a class of beings endowed with great skill in doing the drudgery of the world, but without thought or ambition of anything higher in the scale. Such an army of contented robots, the prophet of today considers, would solve the problems of labor with which the world is now afflicted, and would make it possible

for the classes endowed with intelligence and initiative to pursue their high tasks with full concentration and enthusiasm.

Not so did Jesus solve the problem of the world's work. When His disciples disputed among themselves the question of who was the greatest, He said that the one who aspired to be greatest among them should be the servant of them all. On another occasion He emphasized this teaching by washing the feet of the disciples; a task of the most menial kind in that day. It seems that ambition is not only allowable but a thing to be cultivated, in the Christ consciousness. The difference between worldly ambition and the Christ ambition is that the latter seeks to get under the burdens of the world and lift with might and main, rather than sit on top of the great heap and be lifted along with them by one's fellows.

A significant thing about the teaching of Jesus is the fact that while His commandments always enjoin taking thought for and rendering service to others, the keeping of those commandments always results in marked benefit to the individual. The student of the Christ marvels at the perfect interplay of the individual life with the universal life. The one who sets before himself as a goal of character the faith, the guilelessness, and the trust of the little child aspires to truer wisdom than does the one whose mind is keyed to satire and the cleverness of unkind quips at the expense of his fellows.

> "He prayeth best who loveth best
> All things, both great and small."

Love of one's fellows is no mean achievement. It requires, on the contrary, nothing less than the continual exercise of the Christ power, based in wisdom and understanding. The one who would love his fellows as the little child loves them, accepting them at their own valuation and never wounding their self-love, must have the rare gift of imagination: he must be able to see himself in his brother, and to understand his

brother in the light of that oneness.

A sure sign of greatness is the ability to recognize the gifts of another, even though they differ in kind from one's own. The one who has power to cast out demons is not to be decried, even though he does not proclaim his allegiance to the Christ openly. He has no need to do so; his works do that, since he applies the one Power to good ends.

In the age when all roads led to Rome, one did not need to ask a traveler overtaken on one of those roads whether he was destined for the Eternal City. If he was traveling in the same direction as another bound for Rome, his destination might be presumed to be the same. So, the one who conquers tempers and distempers of mind and body, "defects of doubt and taints of blood," and is patently achieving an ordered life, cannot lawfully be forbidden to continue in his chosen course. No one who is able to do good with all his might and main can quickly speak evil of another doer of good, or of any one at all, for that matter. Evil speaking and well-doing are not concurrent activities of the man.

The consuming fear of the human self is that it may not get its due; that its efforts may go unrewarded and unrecognized, unless self-published. The operation of the spiritual law is perfect, and under it no greatness can escape recognition and reward. Even the giving of a drink of water, if it be done in the spirit of kindliness and without condescension, assuages the thirst of the bestower for the living water that he would always dip from the deep spring of life with his individual cup. Reward is sure, whether it be the reward of brotherly love or of mistaken superiority; but only the former is to be desired.

The way of the Christ is not a path of ease along the line of least resistance. Success in it calls for all one's powers of accomplishment. A high degree of self-discipline and self-knowledge are its prerequisites.

"If thy right eye causeth thee to stumble, pluck it out," said Jesus. If we cannot see our own or our brother's true, Godlike nature, we can at least refuse to see the ungodlikeness. This major operation is but the first step toward the final opening of the eye of Spirit in man. It is better to blind the eye of sense, to be "dumb dogs" without understanding, than to take pride in mental acumen that is whetted on contemplation of imagined evil. The Christ-moved life sees true, and that clear vision is gained by cutting away the cataract of hate and every other kind of falsity that is found to obscure it.

Not only is man's general outlook to be corrected by heroic self-examination and treatment; his conduct also must come under the knife of the Great Physician when necessary to save the life of the Spirit in him. "If thy right hand causeth thee to stumble, cut it off." In current phrase, the man of today says, "If you find yourself doing the wrong thing, cut it out. Stop it." Put a good habit in place of a bad one. In the Christ consciousness, such substitution may become easy; but whether it is easy or difficult, it is to be done. This is the commandment of the Master of life, who made no mistakes in His diagnosis.

In a story published some twenty years ago, Corra Harris called attention to the truth that good, when given opportunity to reënter a life that has been absorbed in evil, at once takes possession again. The author thought it remarkable that one who merely ceased to do evil, without making attempt to do good in any special sense, immediately felt evil falling away from him, and his better nature reasserting itself. Such a phenomenon of character is remarkable only in the sense that good is always worth being remarked upon. Otherwise, since there is but one Presence and one Power in the universe, the Good omnipotent, nothing could be more natural or more inevitable than that Good should claim its own and be able to prove the validity of its claim.

QUESTIONS

1. How did Jesus define greatness?
2. What is the difference between worldly ambition and the ambition that Jesus taught?
3. How does one succeed in loving others?
4. Name some of the signs of true greatness.
5. What is necessary to a successful following of the Christ way?

LESSON 5, APRIL 30, 1933.

Unity Subject—*In Trust.*

International Subject—*Jesus Sets New Standard of Living.*—Mark 10:13-27.

13. And they were bringing unto him little children, that he should touch them: and the disciples rebuked them.
14. But when Jesus saw it, he was moved with indignation, and said unto them, Suffer the little children to come unto me; forbid them not: for to such belongeth the kingdom of God.
15. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall in no wise enter therein.
16. And he took them in his arms, and blessed them, laying his hands upon them.
17. And as he was going forth into the way, there ran one to him, and kneeled to him, and asked him, Good Teacher, what shall I do that I may inherit eternal life?
18. And Jesus said unto him, Why callest thou me good? none is good save one, *even* God.
19. Thou knowest the commandments, Do not kill, Do not commit adultery, Do not steal, Do not bear false witness, Do not defraud, Honor thy father and mother.
20. And he said unto him, Teacher, all these things have I observed from my youth.
21. And Jesus looking upon him loved him, and said unto him, One thing thou lackest: go, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me.
22. But his countenance fell at the saying, and he went away sorrowful: for he was one that had great possessions.

23. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24. And the disciples were amazed at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25. It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God.

26. And they were astonished exceedingly, saying unto him, Then who can be saved?

27. Jesus looking upon them saith, With men it is impossible, but not with God: for all things are possible with God.

GOLDEN TEXT—*As ye would that men should do to you, do ye also to them likewise.*—Luke 6:31.

SILENT PRAYER—*I behold my higher self in my neighbor, and my appeal is to that self.*

The philosopher who said that it is easy in the world to live after the world's opinions uttered a threadbare platitude. The standard of the crowd is never quite so high as that of the individual. The average man feels content only when he is on the side of the majority and can lean upon the strength of its mass conviction. Yet, since the individual standard is higher, if less strong than the collective standard, the clear duty of the individual is to learn how he may strengthen his own mainstay of conduct until it will enable him to maintain his moral and mental integrity in the midst of the crowd. Man is still in process of achieving his independence of men.

Jesus' disciples rebuked the mothers who brought their children to Jesus to be blessed. To the material-minded person, waiting upon God seems a waste of time, and he thinks he might better be up and doing if he is to get on top of his world. But there is much that such a one can learn from the childlike mind, not only of innocence and trust, of unquestioning dependence on a higher wisdom than his own, but of the teachable

attitude that makes the child able and willing to change his mind when such a course appears right.

The child does not weigh, reason, and decide the external affairs of his life, but trusts the superior wisdom and love of parents or guardian to take care of him in this regard. Jesus commended the humble, trusting spirit that takes for granted the loving-kindness of one higher than itself.

The quality of humility receives little attention nowadays. Yet without teachableness, no one can make lasting progress. A newspaper account recently estimated the biographies of Napoleon at so large a number that a new "Life" might have been published every ninety-eight hours since his death, 112 years ago. Every one of these volumes, if it spoke the truth, must have recorded the downfall of the man who put worldly ambition of power above thirst for real understanding of life. The manger, not the throne, remains the symbol of power.

Personal ambition fixes on man a material standard of values. Trust in riches is not a new state of mind. The rich young ruler of Jesus' day was imbued with that idea to such an extent that he could not separate himself from thought of his wealth. That he possessed also a store of moral wealth is proved by his statement that he had kept the commandments from childhood. His difficulty lay in too much keeping: in addition to keeping the moral law, he desired to keep all that he had inherited from his earthly father. But flocks and herds and lands, or bonds and stocks and improved real estate, though transmitted in fee simple as full and complete possessions, are nevertheless trusts. "All things whatsoever the Father hath are mine," and conversely, all that I have is the Father's.

All wealth comes out of the universal substance and, to retain the nature of wealth, it must be held subject to the universal demand. In His commandment to the young ruler to give his goods to the poor, Jesus had in mind the benefit of the rich man rather than of the

poor. The rich man needed to be set free from a responsibility that absorbed all his thought and attention, in order that he might learn a surer approach to life. Calvin Coolidge's summing up is a true estimate: "We do not need more national development; we need more spiritual development. We do not need more intellectual power; we need more spiritual power. We do not need more knowledge; we need more character. We do not need more government; we need more culture. We do not need more law; we need more religion."

The man of the twentieth century has taken magnificent strides in scientific, industrial, and intellectual achievement generally. He has increased the wealth of the world until that wealth has become a burden, yet, paradoxically, the world is on the verge of becoming bankrupt, because it needs more than intellectual and material standards can give. It needs a spiritual standard. Without God, man cannot enter into and take rightful possession of his own powers; with God, he can do all things, even to solving the problems that confront the individual and the race today. At bottom, these problems resolve themselves into a question of personality. The rich young man symbolizes personality, or that in us which values the things of form and shape. Selfishness attaches personality to the things of sense, while unselfishness liberates it.

QUESTIONS

1. Which is higher, the individual or the mass standard of life and conduct?

2. What should man retain of the child in order to enter the spiritual kingdom?

3. In what way is material wealth a trust fund?

4. What is the chief need of the world today, as well as of the individual?

5. What must follow affirmation, to bring a true understanding of life?

Be still, and know that I am God.—PSALMS

SILENT UNITY

Be still, and know that I am God

The spirit of joy is now poured out upon me in many blessings

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

Health and Prosperity

Everybody advocates cheerfulness as an aid to healing, but how few practice it as a vital part of the restorative principle? The large majority of sick persons are pessimists. They think they are much worse off than they are. They retard the healing efforts of nature and nature's God by repeated shocks of mental depression and fear of the serious character of some physical shadow as transient as "ships that pass in the night."

Some of our best doctors say that eighty per cent of humanity's ills would heal themselves if left alone. In a book just off the press, called "Let's Operate," by Dr. Roy H. McKay and Norman Beasley, we find this in italics:

"What people don't know, or won't believe, is that in eighty per cent of the cases they would get better without the ministrations of a physician, if they would merely go to bed and follow a proper diet."

To this the writers add:

"This applies to operations, too. Every day a distressing number of unnecessary ones are being performed."

The authors of this book are not metaphysicians. Dr. McKay is an eminent surgeon. He says in his preface: "This book was written with great reluctance."

So we find that good doctors who have the welfare of humanity at heart are advising that we do not race to the operating table at the first sign of pain.

"Be of good cheer." The Intelligence that created your body knows how to repair it. Get still, relax, turn your attention to the sustaining life forces within your organism. Say to yourself, "*I will fear no evil; for Thou art with me.*"

Don't eat unless you are hungry. Many of our ills are caused by a greedy appetite that, in being satiated, clogs the body with surplus fuel. Jesus told His disciples that a certain type of devil (error) could be eradicated only by fasting and prayer. Fruit juices and vegetable broths open the way for the entrance of Spirit into the nerve centers. Then rejoice and be glad when you begin to feel the healing peace of Spirit creeping over you.

As we find cheerfulness conducive to health we also find it paving the way for prosperity. Paul wrote, "God loveth a cheerful giver." If the Lord loves a cheerful giver, it must follow that He takes a more intimate interest in the finances of a happy person than in those of one who handles his money in stingy fashion.

Make it a practice to put love and good cheer into all your finances, and you will open up sources of income that have stagnated because you have not given their mind substance an opportunity to flow into your affairs.

You have doubtless met commercial Jonahs—sunk in the waters of their own negative statements. Avoid their pessimistic thoughts and words. Bless what you receive; bless what you send out. God's plenteous substance moves in and through our mind constantly, like a light shining in the darkness, but we do not comprehend it.

Cultivate the bountiful, cheerful spirit in every thought and act. Then your finances will flow harmoniously, and you will never lack any good thing.

HEALING THOUGHT

The joy of health and happiness in Christ fills my body with new life, and I am made whole

PROSPERITY THOUGHT

The love of the cheerful giver is expressed in me, and I feel Spirit pouring out its plenty into all my affairs

PRAYERS ANSWERED

The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writer's gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared

I Will Come and Heal

WHEN I WROTE TO YOU, asking your prayers, the doctors had told me that I would have to return to the sanatorium. Now my cough has disappeared and my temperature is normal once more. Thanks to your wonderful help, I will not have to go back for treatment. Also, my daughter's hearing is improving every day.—*N. A. D., North Fork, Calif.*

I WANT TO THANK YOU for your prayers for my beloved sister, M. D——. Her fever temperature was 104, and the doctor feared pneumonia. The day after I wired to you her temperature was normal, and she is leaving the hospital Friday. I am always trying to give to others the wonderful help that you give to me.—*E. R. C., New York City.*

SOME TIME AGO I wrote to you for prayers for my nephew, who was in the hospital with blood poisoning—threatened with amputation of his foot. After writing to you, he started to improve, so much so that the doctors said that an operation was unnecessary, and he was soon discharged from the hospital. He

attributes his rapid recovery to your prayers.—*Mrs. M. E. L., New Orleans, La.*

A MONTH AGO I wrote to you regarding the condition of H—— F——, of this city. He had been suffering for two years from rheumatism in his feet and legs. Today he tells me that he is well—that all pain left him about ten days ago. This is a wonderful demonstration of divine healing.—*W. M. M., Detroit, Mich.*

ON OCTOBER 18 I wrote to you from East Peoria, Ill., for your prayers for my niece, a young mother, who the doctor thought would never walk again. He also told the grandmother that the little grandson, a bottle-fed baby, would die, no matter what care he received. I want you to know that God has answered your prayers—the peculiar rash that completely covered the baby's body disappeared in one night. The young mother sat up in a chair a few hours after the letter for help was written to you—before that she had been unable even to be propped up in bed. The baby is gaining weight, looks fine, his skin all clear. He has every chance to live. The young mother is now walking, and I feel that she is slowly getting well, where her family thought that this would never be. Thank you for all your help and God bless you!—*C. M. H., West Chicago, Ill.*

MANY THANKS for the help that you so generously gave me when I wired to you last August that I was suffering from an infected thumb. The condition was very serious at the time that I wired to you, but almost at once it began to improve. I am inclosing a love offering with my heartfelt thanks.—*J. L. S., Detroit, Mich.*

I WANT TO THANK YOU for your prayers for the recovery of my husband, P. K——. I telegraphed to you for help after the doctor had said that his lungs were becoming congested, and his case seemed serious.

I was filled with fear—but God is good! After I sent the wire to Silent Unity I prayed that I might make contact with the heavenly Father. Shortly after midnight I became quiet and I knew at once that my husband was better. In the morning he was decidedly improved, his temperature lower, and his condition nearly normal. I am inclosing a love offering, with my heartfelt thanks.—*B. K., Chicago, Ill.*

I WROTE TO YOU RECENTLY, asking prayers that I might be cured of asthma. Praise God, and you at Unity, I am healed! I began to improve as soon as my letter was mailed. You may discontinue prayers.—*I. M. H., Berkeley, Calif.*

Filled with Plenty

I WANT TO TELL YOU with deepest gratitude that three most unexpected and unusual happenings have added to our prosperity in the last two months. When things looked very dark, an estate sent out a small division of funds; then through the efforts of a friend I sold a valuable book; then another friend most unexpectedly and through no suggestion of mine, asked if she could come and board with me at a most generous rate. God bless you and all that you give to others. —*Mrs. H. K., East Hampton, N. Y.*

THANK YOU for your kind letter. I cannot begin to tell you all that you have done for me. I have a tenant in each of my rooms—we are like one happy family. I am inclosing four dollars which I saved in my prosperity bank. My heart is filled with gratitude to you for all your help!—*M. A. W., London, England.*

SINCE I WROTE TO YOU a beautiful home has been provided for me—I thank God over and over again for it. It is a five-room modern apartment that has just everything I have always wanted—even to a heated garage. Less than six years ago, when I first started to study Truth, my mother and I were living

in bare rooms, with only a bed, kitchen table, and chairs, not even a dresser. When I look at this beautiful home and think back, over the past six years, of the many times that I have appealed to Silent Unity to help me, by prayer to God, to carry me through, and how always the prayers have been answered, I think how God has blessed Mother and me, and it is no wonder that I bow my head in thanksgiving to God and to Silent Unity.—*S. G., St. Louis, Mo.*

REGARDING THE SALE of the property for which I asked your prayers, I want to say that the property was sold to the advantage of every one concerned. I thank you kindly for your help and am inclosing five dollars as a love offering.—*E. W., San Francisco, Calif.*

He Shall Have Abundance

I APPRECIATE YOUR LETTERS of encouragement, and am sure that the prosperity bank drill is helping me financially, as well as spiritually.—*Mrs. B. W. B., Oakland, Calif.*

PLEASE SEND ME ANOTHER BANK, as I cannot get along without one. My heart goes out in gratitude that I have been able through your help to keep my little business together. My health is wonderful, and my courage wavers only occasionally, thanks to Unity.—*P. U., Chicago, Ill.*

I WANT TO TELL YOU that almost immediately upon my receipt of the prosperity bank my business picked up. I am very grateful.—*E. P., Pecos, Texas.*

Search the Scriptures

THANK YOU VERY MUCH for your kind letter of the 2d, returning my essay for Lesson 8 and sending me Lesson 9. I have finished this lesson and have enjoyed it very much; there is always something new being revealed to me as I continue this study, for

which I am very thankful. I am putting this new knowledge into practice as fast as I can, and what a joy it is to see one's life being transformed right before one's eyes! I am now living in a much different world from that I lived in when I started studying this saving Truth. The daily revelations that come to me by following the instructions that you have given prove their worth beyond calculation. Thank you for the thoughtful attention that you give to each lesson paper that I send you, and I await the return of this one in keen anticipation of the additional light that will come with it.—*D. Q., Portland, Oreg.*

IT HAS BEEN SOME TIME since I sent in the last lesson and received this one. I thank you for the corrections and helps with the last lesson. I have benefited much by them. This Lesson 6 has been a wonderful study; in fact, it has been a revelation. I completed it only when I felt that I could apply its teachings. It has done its work, and I am wonderfully satisfied. There is a big change in my life and affairs, and divine order is established. Again I thank you for your help. Divine love is blessing you in your work.—*T. W. M., Easington Village, Durham, England.*

What Hath God Wrought?

I INCLOSE A LOVE OFFERING for the radio broadcasting. I certainly enjoy "God's Half Hour." It is wonderful to have the Lord's Prayer sent out that way. I wouldn't be without your literature, and have been reading it for four years. God bless you.—*Mrs. C. T. S., Kansas City, Mo.*

I WANT TO EXPRESS my appreciation and thanks for your devotional radio programs. The Daily Meditation and the Home Chats program this morning brought very forcefully to my mind the importance and helpfulness of your timely words. How wonderful

to say the right words at the right time.—*R. B., Kansas City, Mo.*

My Help Cometh from Jehovah

SUNDAY NIGHT I wired you, in desperation, for prosperity prayers. Somehow I had lost my "self-consciousness in God," as Genevieve Maurer, in her article in January UNITY, expresses it.

Today, Wednesday, I am writing to express my gratitude to you as His channel for my spiritual supply, which brought me a good tenant for one of my apartments that just had to be rented immediately.

There is always some one thing that appeals to each particular person—that is why UNITY does so much good with its various writers. I received as a Christmas gift Ernest C. Wilson's new book, *Adventures in Prosperity*. I recommend this book to all who are depressed. Then, in *Weekly Unity* of December 26, Dorothy Callaway's article "Renewing the Mind," followed in January UNITY *by* Genevieve Maurer's article "Self-Conscious in God," should raise any one from despair to hope.

I pray for God's blessing on you all.—*H. P., San Antonio, Tex.*

I Am the Light

IT IS JUST SIX MONTHS since a friend introduced me to your works and writings, also your ministry. The help that I have received is without price. The most beneficial thought is that I am not alone, but have some one to share my burdens and give me strength.

Thankfulness is mine in great abundance that my faith was strong enough to carry me through the last three years without doubting the wisdom of the Father. And now, through your help, a great peace has enveloped me, and I know that all things will work out for my best good.

My help I am endeavoring to pass along to others,

and I find my circle widening like the ripples on the sea. May God prosper you in your great work of faith. —*Mrs. F. G. S., Asbury Park, N. J.*

He Is My Refuge

LAST MONTH I sent for a prosperity bank to use to save money for a subscription to UNITY. I also asked for prayers in my behalf, as I had been suffering from terrific pains for more than a year. A medical examination had disclosed ulcers of the stomach. I suffered so much that something had to be done at once to relieve me. My wife urged me to write to Silent Unity, which I did.

Before the letter could possibly have reached you the pain was entirely gone, and after using the prosperity bank drill faithfully for two weeks, I was healed. Through UNITY, I have learned the power of real, positive, living faith. Thank you for your wonderful help.—*O. B., Salt Lake City, Utah.*

I WANT TO THANK YOU very much for your prayers, and for the spiritual help that I have received since we have been reading your literature and using the prosperity bank drill.—*Mrs. M. M., Utuado, Porto Rico.*

Unto Us a Child

ON THE MORNING that my daughter became the mother of a beautiful baby girl in Sacramento, Calif., I had your letter of blessed assurance that God was with her, in spirit and in strength, and that "all would be well." And all was well, dear friends; the baby is strong and healthy and the mother doing splendidly. Praise be to God for your wonderful help. —*E. C. N., Reno, Nev.*

OUR BABY BOY HAS ARRIVED, and thanks to my training through your maternity lessons, his birth was beautifully right. He is a fine, healthy baby, gaining in weight every day, while I am strong and feel fine,

and have never had an ache or pain. My husband has gotten steady employment, and every one has been wonderful to me; everything is being harmoniously adjusted in my life and affairs. I am truly grateful for your help.—*Mrs. J. E., El Paso, Tex.*

His Truth Is a Shield

A FEW WEEKS AGO I had the misfortune to lose the diamond out of my ring. I was very much worried, and prayed most earnestly that I might find it. I also gave thanks for its return and while something seemed to tell me that I would find it, I was almost afraid to rely on the thought.

The next day, having finished the dishes, I was washing out the sink, and there in a corner lay the diamond! I could hardly believe my eyes, especially as the dishes had been done the evening before and the water drained as usual.

This is a most wonderful demonstration, and I am happy to give thanks to God for His love and protection.—*Mrs. C. H. J., Rosemead, Calif.*

Father, I Thank Thee

MY FIRST CONCEPTION of Truth and the great teaching of Unity came to me near the beginning of the new year, six years ago.

Each year since that time has brought something new into my life—many, many blessings, and a firmer belief in God and spiritual power.

I am inclosing a love offering, and with it goes my blessing for the greatest good that it may do as it passes on to others.—*T. M. G., Lees Summit, Mo.*

I CAN ASSURE YOU that the study of Truth has been a source of inspiration and help to me during the past year, and I would not think of exchanging UNITY magazine for any other literature in the world.—*C. E. L. P., St. George's, Grenada, B. W. I.*

Help From
SILENT UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life

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Please interpret the following text: "If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me."—*Extract from a letter answered by Silent Unity.*

The text you mention is found in Matthew, the 19th chapter and the 21st verse. The rich young man had come to Jesus asking what he should do to be saved, and Jesus first told him to keep the commandments. The young man declared that he had done so from his youth up. Then Jesus said: "If thou wouldest be perfect, go, sell that which thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, follow me."

The riches here referred to mean the ties of sense life. Also, if man worships his possessions, he must learn to surrender them in order that the spiritual kingdom of God may be revealed to him. It does not necessarily mean that he shall literally have to give his good away, but that he shall use it as a gift from God to be shared with others, and that he shall no longer be in bondage to thoughts of possession. To "give to the poor" means to give the substance of being, the purpose of one's efforts and aims, to the quickening of the spiritual kingdom—the spirit is "poor" in man's life, because he has quenched it by material living and sense satisfactions. However, if a man is quickened with the spirit of love from the kingdom of God, he will surely want to give in blessing to others who need. When he seeks and incorporates the spiritual kingdom into

his being, he will fulfill the command in a literal as well as a spiritual sense.

Why does a reaction sometimes follow a period of spiritual exaltation?—*Extract from a letter answered by Silent Unity.*

Poise is man's proper state. He works from a center, and if at any time he gets away from this center there is a law of his being that tends to bring him back to it. The principle of the pendulum illustrates this. The true center of man is Christ, and it is the redeeming work of the Spirit to restore man and establish him in this center.

The process of redemption we call spiritual growth. As new ideas come in and the consciousness begins to adjust itself to them, there is a continual change of base. When the mind moves forward under the impulse of a new idea, it sometimes swings back to the other extreme, because the body does not always respond as readily as the mind in its effort to get centered. This is why a reaction sometimes follows a period of spiritual exaltation. Overcomers sometimes feel that they have lost what they gained when they had such experiences, but as they come to understand the law of growth they are able to rejoice always in all things, knowing that all things work together for good, and that what seems failure is merely proof that the mind is moving forward. Times of spiritual realization are not always followed by a reaction and one should not expect it. As the body consciousness becomes quickened it will keep pace with the spirit, and both mind and body will readily change center in response to the living word.

Why does God hold spiritual healing from me? I pray and read my Bible, but my prayers are not answered. I know that God does heal and help us, but at times I think He puts off healing to test us. Would you be able to tell me where I am at fault. God does not hear my prayers, but I am not blaming God. It must be that I am at fault,

only I do not understand what the fault is. I want to remove it. Please help me.—*Extract from a letter answered by Silent Unity.*

In reading your letter we realize that you have not grasped the truth of the words of the prayer we sent you—*"God's will in me is health and harmony."* You have not realized that God is continually and eternally willing His good in your life, and that you have to open the way for His will to be done in you by claiming that His will is being done in you and accepting good—health and wholeness—direct from God the Father in the midst of you.

God does not withhold good any more than the spring withholds its waters from the thirsty creatures that seek to quench their thirst. The spring does not seek them out, though; they have to seek it. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "He that cometh to me shall not hunger, and he that believeth on me shall never thirst."

God does not keep you waiting. God does not test you, but you do find conditions testing you. Regardless of ill conditions, you need to bring your faith into activity by claiming the divine good, which serves to make your life more perfect here and now. God's will in you is health and harmony.

Study the subject of prayer so that you may have a true understanding of the nature of the relation existing between you and the Father God, and of His response to your true words of prayer. So long as you think in your heart that God does not hear and respond to your need, you are shutting off the way for the response to assure your mind and heart that God has given you the good for which you ask. Have more faith and trust in God and give thanks for His good in your life until it is made manifest as health and harmony and plenty. Do this for your husband for whom you seek help, giving thanks that God opens the way for his success and is blessing him even now. When he goes to find work, declare that the Spirit of the Lord is

with him making successful his way. You can be of much good to him in declaring good for him and denying the lack as being real. God the good is omnipresent, and there is no Truth in lack.

I want to know if I am wrong. I cannot believe in the Bible as a past dead history of fixed dates, but to me it is living Truth to be symbolically interpreted and showing how it is possible to demonstrate the superconscious ego here in the eternal now. Please advise me.—*Extract from a letter answered by Silent Unity.*

The Bible is the written word of God, as handed down by Judea. The historical facts do not mean so much as the spiritual inspiration and instruction that may be gained to bring illumination in man's present unfoldment. We study it in the light of its spiritual significance, and the underlying purpose; for if we attempt to interpret it literally we shall find confusion and contradiction.

All great religions throughout all time have given wisdom and preparation for succeeding generations until, as the summit, the end, and the eternal hope, the living Christ was delivered to be the salvation of all mankind and all forms of life. Religious teaching from antiquity in one way or another proclaimed His coming, though it taught by means of symbology and veiled, hidden meanings. But now He is come, the very life principle of man, the breath of his breath, the eternal Spirit that dwells within as the divine self of being, born out of the celestial light of the Father of the worlds and of man.

The Bible is drawn out of the inspiration and intuition that was quickened in men by the Holy Spirit. As they saw and were instructed, as they heard and knew the facts concerning the holy event for which they were prepared as a chalice, so they recorded for future humanity. Praise God for His precious word, for the hope it has given man, till he shall know for himself the rebirth of Christ in him.

THE PURPOSE OF UNITY

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an independent association of Unity students formed to provide, maintain, and conduct a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received. They are voluntary associations of such Unity students as may desire to band themselves together for study, mutual help, and service.

Through its field department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

I'LL GO WHERE YOU WANT ME TO GO

Words by
MARY BROWN

Music by
CARRIE E. ROUNSEFELL

1. It may not be on the moun-tain height, Or o - ver the storm - y sea, It may not be at the bat - tle's front
2. Per - haps to - day there are lov - ing words Which Je - sus would have me speak; There may be now in the paths of sin
3. There's sure-ly some-where a low - ly place In earth's har-vest fields so wide, Where I may la - bor thro' life's short day

My Lord will have need of me; But if, by a still, small voice He calls To paths that I do not know,
Some wand'rer whom I should seek: O Sav - ior, if Thou wilt be my guide, Tho' dark and rug - ged the way,
For Je - sus, the Cru - ci - fied; So trust - ing my all to Thy ten - der care, And know - ing Thou lov - est me,

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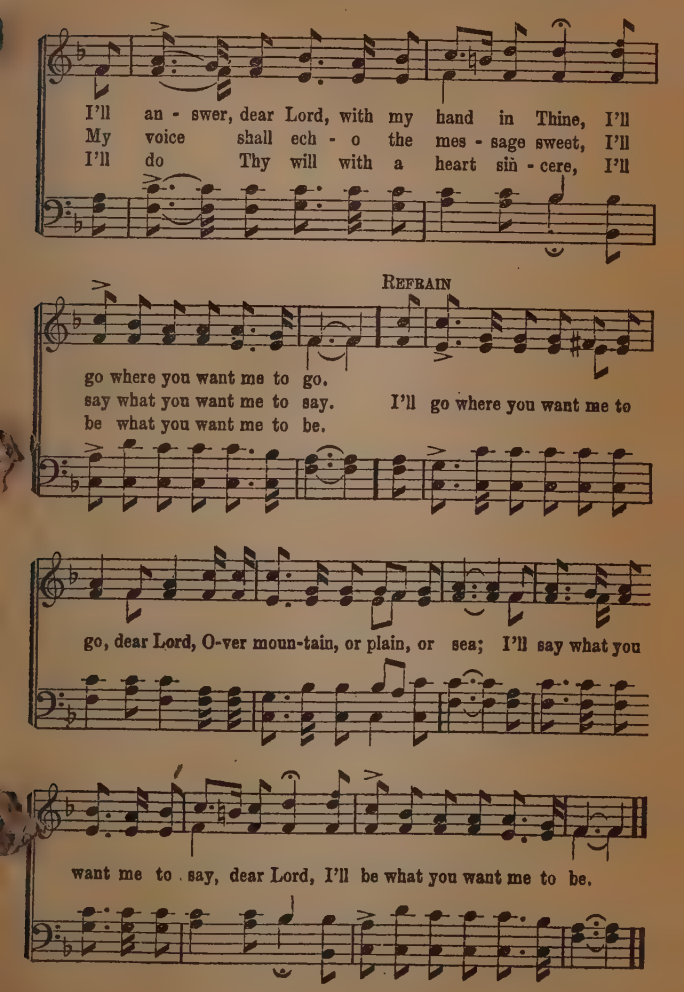
I'll Go Where You Want Me To Go (Concluded)



He Is Risen, Even As He Said

Which does your mind cling to the closer, the belief in a crucified Lord, or the belief in a risen Savior? Thousands of Christians have repeated the statement in the Creed: "I believe . . . in the resurrection of the body: and the life everlasting." As you make this declaration, just what does it really mean to you? Have you thought about it very much in the quietness of your own being?

Physical scientists have discovered that the body in a normal state is a self-renewing organism, and are beginning to inquire as to the cause of its demise. Jesus Christ consciously went through the experience called death to show to man the fallacy of this limited belief, and the way to overcome this tendency by sowing in his consciousness the seeds of more abundant life.

Our correspondence course includes a lesson called "The Great Demonstration," which goes fully into the subject of demonstrating eternal life for mind, soul, and body in harmonious unity here and now. This is but one of the lessons in our home study course, all of which will show you how to attain the consciousness of life in its fullness, and help you to discover and enter into the joys of heaven now.

For full information about this course, write to the Correspondence School Department, 917 Tracy, Kansas City, Mo.

"Into Every City and Place"

In sending the message of Truth to various institutions in all parts of the world, Silent-70, the missionary department of Unity School, literally carries out the Master's command to go "into every city and

place." Each day's mail brings letters of interest and appreciation, testifying to the good results of Silent-70's work.

From a nurse in a state hospital for mental cases comes a blessing for Silent-70. She says: "My dear charges are strengthened and comforted by the message of Truth as they find it in Unity literature."

From a doctor in a hospital in Turkey comes a request for Unity literature.

From a government scouting fleet comes a report of the good results obtained from the distribution of Unity literature among the sailors.

Thus the work goes on, thanks to the love offerings received from our interested friends through whom the Father sends us our supply.

Register in Advance

The 1933 session of the Unity Training School begins June 5. We want to urge you to register as far as possible in advance of the opening date, in order that the management may know how many students to expect, and make proper arrangements for their accommodation. The blank below, filled in and mailed to us, will bring you full information in regard to the 1933 session.

. . . . . .

UNITY TRAINING SCHOOL,
917 Tracy, Kansas City, Mo.

Please send me your 1933 Unity Training School Bulletin.

Name .....

Address .....

City ..... State .....

U-4-33

Appearing This Month in Other Unity Periodicals

Where There Is No Sunshine Make Some

Tommy wondered disconsolately what a fellow could do on the third day of rain. He asked his mother why God sent so much rain, when a boy needed sunshine to grow on. His mother laughingly suggested that maybe God wanted him to make some sunshine for himself. Tommy was much puzzled over Mother's reply, but just then the telephone rang, and it wasn't long before Tommy's face beamed as if the sun had been shining all day. Boys and girls will enjoy this story, called "Making Sunshine," contributed by Cleda Reyner to April *Wee Wisdom.*

What Shall We Do with Our Leisure?

When Jesus said: "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," did He visualize a time when the world would be freed from its struggle for material things, when the hearts of human beings would hunger for something that no material thing could satisfy? If, as the scientists predict, the time is not far distant when most of man's needs can be met by the touch of a button or the turn of a dial, our world may not seem so absorbing as before, and we may use our leisure in seeking spiritual uplift, beside which material things will dwindle into insignificance. "Was Jesus 2,000 Years Ahead of His Time?" is the title of an article by Ernest C. Wilson, appearing in the April issue of *Youth.* This is the third of a series of articles entitled "The Stories Jesus Told."

"I Sought Jehovah, and He Answered Me"

"Some One Prayed" is the title of a regular column in *Weekly Unity*, and one of its most popular features. It gives true accounts of answered prayers, and many are the instances in which prayers for healing or for financial help have been swiftly answered. We do not pay for testimonials that we print. They are sent to us voluntarily by persons who have been helped by the Unity message, and wish to tell others about it.

A Duckling Prevents an Uprising

Men were desperate, and Gustav, raw-boned and sullen, great uncouth hulk of humanity that he was, yet a master and a general, so stirred their emotions, that they were ready to do anything that he commanded. So ugly rumors were afloat—talk of an Easter uprising. But something happened on Saturday night. Joe Smith came in with a soft little yellow duckling in his hand. "His name is Ignatz," said Joe, "and he's bringing Easter to all of us." How Ignatz really did put the Easter spirit into the hearts of these discouraged men, and thereby averted the rumored uprising, is interestingly told in "The Martyr," a story by Heydorn Schleh, in April *Christian Business*.

What You Visualize, You Realize

That which you establish in your thoughts will come to pass in your affairs. The law of anticipation will work for you accurately and swiftly, whether you employ it in adverse or in constructive thinking. You will find some worth-while thoughts on this subject in F. B. Whitney's article "The Law of Anticipation," appearing in *Unity Daily Word* this month.

CLASSIFIED DIRECTORY

Unity Centers and Unity-Literature Dealers

This directory is provided as a guide for those who wish to attend Unity meetings and secure Unity literature in various cities. Unity periodicals and textbooks are carried by all centers listed:

*** indicates: Permanent centers whose teaching and practice are uniformly in keeping with Unity School's standards.

** indicates: Unity Study classes and probationary center ministries.

* indicates: Literature dealers and independent Truth centers that carry the Unity literature, but whose teaching program and visiting speakers do not come strictly under the classification of Unity work.

§ indicates: Either Home of Truth, Divine Science, Christian Assembly, or Church of Truth center. These centers sponsor various presentations of Truth differing slightly from Unity, but all in harmony with the Christ message.

ALABAMA

Mobile— * Unity Cl, 256 N Conception

ARIZONA

Phoenix— *** Unity Cen, 810 W Portland

ARKANSAS

Little Rock— ** Unity Cen, 809 W 15th

CALIFORNIA

Alameda— § Home of Truth, 1300 Grand

Alhambra— ** Unity Soc, 133 N Garfield
* Unity Cen, 14 S 2d

Bakersfield— ** Unity Cen, 1669½ Chester

Berkeley— ** Unity Cl, 1176 Colusa

Burbank— *** Unity Cen, Gregg bldg

Compton— *** Unity Study Club, 311 So Acacia

Eagle Rock— ** Unity Cen, 4652 Eagle Rock

Glendale— *** Unity Cen, 119 S Kenwood

Hollywood— *** Unity Lib, 1030 N Western; Unity Cl, 1651 Winona
** Unity Fellowship, 7056 Hollywood
§ Truth Center, 1642 N Cherokee

Huntington Park— *** Unity Cen, 2555 Clarendon

Inglewood— *** Unity Tr Min, 426 E Queen

Ione— *** Unity Study Cl, Main & Preston

Long Beach— *** Unity Soc, 432 Locust
* Meta Studio, 121 Chestnut

Los Angeles— *** Unity Temple, 2120 S Union; Unity Assembly, 233 S Broadway; Unity Harmony Cen, 845 S Bdwy; Christian Unity, 148 N Gramercy
** Unity Cen, 1002 S Burger
* Unity Truth Cen, 721 S Hill; Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; Maynard Bk st, 712 S Grand; Instit Relig Science, 2511 Wilshire; J W Robinson's, 7th & Grand; May Co, 8th & Hill; Church of Divine Healing, 1828 W 71st; Anna McMillan, 4118 Central (col)
§ Home of Truth, 1975 W Wash

Napa— * Mrs Ralph Wilson, 938 Seminary

Oakland— *** Unity Cen, 1424 Alice
** Unity Cl, 5365 Fairfax
§ Truth Cen, 3006 Fruitvale
* Meta Lib, 532 16th; J E Harding, 878 Wood (col); H C Capwell & Co

Pasadena— *** Unity Soc, 11 N Oak Knoll
** Temple of Living Word, 65 S Roosevelt
§ Church of Truth, 690 E Orange Grove

Pomona— * Meta Bk sh, 1084 W 4th

Redlands— ** Leona Ballou, 906 Tribune

Richmond— *** Beulah Tiller, 146 2d

Sacramento— *** Unity Cen, 2130 21st

San Bernardino— *** Unity Cen, 2189 E st

San Diego— *** Unity Soc, 412 A st
* Artemisia Bk sh, 645 B st

San Francisco— ** Unity Temple, 115 O'Farrell
§ May Wiggin, 177 Post
* Meta Lib, 177 Post; Paul Elder Co, 239 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall

San Jose— § Christian Assembly, 72 N 5th

Santa Barbara— § Truth Cen, 227 E Arrellaga

Santa Cruz— *** Truth Cen, 151 Garfield
* Meta Lib, 35 Walnut

Santa Monica— *** Unity Cen, 528 Arizona
* Universal Truth Lib, 1337 Ocean

Santa Rosa— ** Unity Cen, Masonic Temple

Stockton— *** Unity Cen, 822 N Center

Van Nuys— *** Unity Cen, 14424 Friar

Whittier— *** Unity Soc, 410 S Greenleaf

Willow Glen— § Christian Assembly, 1305 Lincoln

COLORADO

Colorado Springs— ** Unity Cen, DeGraff bldg

Denver— ** Temple of Prac Chr, 1437 Glenarm

* Publication Bk st, 514 15th

Pueblo— * Truth Cen, Congress hotel

CONNECTICUT

Hartford— ** Unity Reading Rm, 750 Main

Stamford— *** Unity Soc, 4 South

DISTRICT OF COLUMBIA

Washington— * Unity Soc, 1326 I, NW

FLORIDA

Daytona Beach— ** Unity Cen, 110 N Beach; Unity Cen (col) Masonic Hall, Weaver st

Jacksonville— *** Unity Cen, Union & Hogan; Unity Cen, 804 Pippin (col)

Lakeland— *** Unity, 202 Peninsular Telephone Bldg

Miami— ** Unity Cen, 128 S E 3d

Orlando— *** Unity Cen, Tremont Hotel

St Petersburg— *** Unity Church, 646 5th ave S

Tampa— *** First Unity Soc, 222 W Lafayette

West Palm Beach— § Temple of Truth, 600 S Olive

GEORGIA

Atlanta— * Open Door, Cham of Com

IDAHO

Boise— * Unity Study Cl, 517 N 10th

ILLINOIS

Bloomington— *** Unity Cen, 526½ N Main

Chicago— *** Unity Soc, 159 N State; Unity Fellowship, 25 E Jackson

** Unity Study Cl, 4837 S Parkway (col)

§ Divine Science College, Straus bldg; Home of Truth, Lake View bldg

* South Side Cl, 4307 S Mich (col)

Decatur— *** Unity Cen, 127 E Prairie

Galesburg— ** Unity Cen, 314 E Main

Moline— *** Unity Cl, Peoples Power bldg

Peoria— *** Unity College, 1821 Main; Unity Cl, 503 E Maywood

Rockford— ** Unity Cen, Stewart bldg

Springfield— *** Unity Cen, 509 S 6th

INDIANA

Indianapolis— *** Unity Cen, Kresge bldg

* Truth Cen, 4455 Bdwy

Muncie— ** Unity Cen, 201½ E Main

IOWA

Cedar Rapids— *** Unity Cen, 728 4th Ave E

Davenport— *** Unity Cen, Whitaker bldg

Des Moines— *** Unity Cen, K P bldg

Sioux City— *** Unity Cen, Martin Hotel

Waterloo— *** Unity Cen, Lafayette bldg

KANSAS

Topeka— *** Unity Cen, Jayhawk hotel

KENTUCKY

Louisville— *** Unity Truth Cen, Ft Nelson hotel; Truth Cen, 1322 S 4th

LOUISIANA

New Orleans— ** Unity Soc, 604 Canal

MARYLAND

Baltimore— * Mrs Metcalfe, 2133 Maryland

MASSACHUSETTS

Boston— *** Unity Cen, 25 Huntington

§ Home of Truth, Hotel Vendome

* Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield

MICHIGAN

Battle Creek— * Book Nook, 90 Highway

Bay City— ** Unity Cl, First Presbyterian Church

Detroit— *** Unity Cen, 5057 Woodward

Flint— * Study Cl, 336 Crosby; Study Cl, 1418 Jane

Grand Rapids— ** Unity Soc, 61 Sheldon

Kalamazoo— *** Unity Cen, 209 W Dutton

Royal Oak— ** Unity Cen, 500 S Main

MINNESOTA

Duluth— *** Unity Cen, 215 W 2d

Minneapolis— *** Unity Soc, Plymouth bldg; Unity Cen, 1108 Nicollet

* F M Barrett, 2947 Park

Red Wing— ** Unity Cl, 312 West

St Paul— *** Unity Cen, Frontier bldg

MISSOURI

Kansas City— *** Unity Reading Rm, Waldheim bldg; Unity S S Cen, 3538 Harrison; Unity Soc, 913 Tracy, Unity Cen, 2216 Brooklyn (col)

St Joseph— *** Unity Cen, Empire Trust bldg

St Louis— *** First Unity Soc, Kings-Way hotel; Unity Soc, 4633 Lindell

** So Side Unity Group, 3611 Bates

§ Divine Science Church, 3617 Wyoming; No Side Divine Science, 4300 Gano

MONTANA

Billings— *** Unity Cen, Northern hotel

Bozeman— *** Unity Cen, 301 S Black

Butte— *** Unity Cen, YMCA

Helena— * Meta Cen, Unitarian Church bldg

Great Falls— ** Unity Cl, 313 Central

* Truth Cen, Columbia bldg

Livingston— *** Unity Cen, Murray hotel

Missoula— * Unity Cl, 447 W Broadway

NEBRASKA

Lincoln— *** Unity Soc, 1548 O st

Omaha— *** Unity Cen, Courtney bldg

** Unity Truth Cen, Patterson bldg

* Meta Lib, Patterson bldg

NEVADA

Reno— ** Unity Cen, 106 State

NEW HAMPSHIRE

Manchester— * Home of Truth, Hotel Carpenter

NEW JERSEY

Atlantic City— * Temple of Truth, Central Pier

East Orange— * Divine Science, 19 Washington

Montclair— *** Unity Cl, 14 S Park

Newark— *** Unity Soc, Berwick hotel

* Truth Cen, 97 S 10th

Plainfield— *** Unity Cen, Babcock bldg

NEW MEXICO

Albuquerque— ** Unity Rdg Rm, 210 N 6th

Raton— ** Unity Soc, 321 N 4th

NEW YORK

Brooklyn— *** Unity Soc, 50 Livingston

Buffalo— *** Unity Soc, Hotel Statler

New Rochelle— ** Unity Cen, 271 No ave

New York City— *** Unity Soc, 11 W 42d; Unity Cl, 2 W 130th (col)

* Brentano's, 1 W 47th; Universal Truth Cen, 360 W 125

§ Church of Truth, Salmon Tower bldg

Rochester— *** Unity Cen, Seneca hotel; Unity Soc, 633 East

Schenectady— *** Unity Soc, 1029 University

Syracuse— * New Thought Cen, 155 E Onondaga

OHIO

Akron— *** Unity Cen, Pythian temple
Alliance— ** Unity Cl, 238 Main
Canton— *** Unity Soc, 428 Market N
Cincinnati— *** Unity Cen, 26 E 6th; Unity Gleaners, 2942 Minot, Oakley Station
* New Thought Temple, 1401 E McMillan
Cleveland— *** Christian Unity, 128 The Arcade
§ Church of Truth, Hotel Olmstead
Columbus— *** Unity Cen, 80 W Starr
Dayton— *** Unity Cen, Dayton Industries bldg
Hamilton— *** Unity Temple, 117 Ross
Toledo— *** Unity Cen, 2310 Collingwood
Warren— *** Unity Cen, 2d Natl Bank bldg
Wellington— ** Unity Cl, 419 Courtland
Xenia— ** Unity Cl, Kingsbury bldg
Youngstown— *** Unity Cl, Public Lib
Zanesville— ** Unity Study Cl, YMCA

OKLAHOMA

Muskogee— ** Unity Cen, 803 W Bdwy
Okmulgee— *** Unity Reading Rm, 100½ S Morton
Tulsa— *** Unity Reading Rm, 1242 S Boston
** Unity Cl, 511 E Marshall (col)

OREGON

Portland— *** Unity Cen, 183 N 20th
* Meta Lib, 405 Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

Coudersport— * D M Andrews, 107 S Main
Erie— § Truth Cen, Reed hotel
Philadelphia— § Center of Truth, 236 S 13th; Chapel of Truth, 117 S Broad
Pittsburgh— *** Unity Cen, Century Bldg
Wilkes-Barre— ** Unity Cl, 315 Miners' Bank bldg

TENNESSEE

Memphis— * Unity Cen, 148 Court
Nashville— *** Unity Cen, Tulane hotel

TEXAS

Amarillo— ** Unity Study Cl, 1500 Taylor
Austin— ** Unity Study Cl, 1309 Brazos
Dallas— ** Unity Cen, 1913½ Commerce
El Paso— *** Unity Temple, 350 E Franklin
Ft Worth— *** Unity Cen, Worth bldg
Houston— *** Unity Cen, New Majestic bldg
San Antonio— ** Unity Soc, Maverick bldg

UTAH

Ogden— ** Unity Cl, 2838 Wash
Salt Lake City— ** Unity Cl, Cullen hotel

WASHINGTON

Seattle— *** Unity Cen, Henry bldg
* Seattle Cen, 1125 5th; The Bon Marche
Spokane— § Church of Truth, 1124 W 6th
* Meta Book Shop, 821½ 1st
Tacoma— * Truth Cen, Hotel Winthrop
Yakima— ** Meta Cen, 301 N 2d
§ Church of Truth, 2d & B

WISCONSIN

Beloit— * Study Cl, 626 Pleasant
Madison— *** Unity Cen, 9 W Main
Milwaukee— *** Unity Cen, 3112 W Highland

AUSTRALIA

Adelaide— § Divine Science Cen, 99 King William
* New Thought Soc, Darling bldg
Brisbane— * Truth Cen, Albert House
Perth— * Albert & Sons, 180 Murray
Sydney— * Harmony Cen, Dalton st, Chatswood; New Thought Home, Seaforth Crescent, Seaforth via Manly

CANADA

Calgary— ** Unity Cen, 211A 8th ave W
Edmonton— *** Unity Cen, Empire blk
Montreal— *** Unity Cen, 2023 Mansfield
Moose Jaw— ** Unity Cen, 73 High W
Regina— ** Unity Cen, Broder bldg
Saskatoon— ** Unity Cen, 314 Canada bldg
Toronto— *** Unity Cen, 765 A Yonge
Vancouver— ** Unity Fellowship, 641 Granville
Victoria— *** Unity Cen, 635 Fort
Winnipeg— *** Unity Assb, 322 Donald
** Unity Cen, 333½ Portage

ENGLAND

Boscombe Hants— * E Quinion, 20 Gordon
Cheshire— *** Unity Cen, Glendor Mt rd Upton B'head
* Annie Fairbank, 47 St Nicholas rd Wallasy Village
Liverpool— *** Unity Cen, 125 Mt Pleasant; Soc of Prac. Christianity, 12A Colquitt
London— ** Unity Cen, 78 Lancaster Gate
* L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), W1; Order of the Golden Age, 155 Brompton rd, SW 3
Manchester— *** Unity Cen, Houldsworth Hall, 35 John Dalton st

GERMANY

Heilbronn am Neckar— * H A Hahn Frankfurterstrasse 8

SCOTLAND

Edinburgh— *** Unity Study Cl, 7 Churchill place

SOUTH AFRICA

Fairview, Johannesburg— * Unity Bk Depot, 66 Grace

Unity Periodicals

UNITY—*A message of Christian healing*
UNITY DAILY WORD—*A daily page of inspiration*
WEEKLY UNITY—*Practical truths for daily living*
CHRISTIAN BUSINESS—*Combines Truth with business*
YOUTH—*For youthful readers, regardless of years*
WEE WISDOM—*Teaches children to live happily*

Yearly subscriptions, $1.50

"Talks on Truth" Reduced in Price

We have on hand about two thousand five hundred paper-bound copies of *Talks on Truth,* by Charles Fillmore, which we are now offering at 50 cents a copy, the former price being 75 cents a copy. We shall not again offer this book at 50 cents, which makes it a real bargain.

Talks on Truth is a companion book to *Christian Healing,* and is one of our best books. It contains thirteen chapters, with question helps on each chapter. The chapter "How Mental Healing Is Done" is alone worth the price of the book. It gives treatments for worry, fear, nervousness, for colds, influenza, indigestion, and other affections. Following them is a six-day mental drill for making these treatments effective. You will find the other chapters worthwhile.

Add *Talks on Truth* to your Truth library. It will bring you constant help and inspiration.

This Book Soon to Be Out of Print

We have left only a limited supply of the book *Be Ye Prospered.* This book will not be reprinted,

so order your copy now to be sure of getting one. *Be Ye Prospered,* by Ruthanna Schenck, is a scientific, yet practical study of prosperity in all its phases.

Suggestion for an Easter Gift

Did you send the booklet *Holy Bread* to some of your friends at Christmas time? If not, you will want to do so at Easter. The story "Holy Bread" makes a strong appeal to all who read it, and it is appropriate as a gift at all times. The price of this booklet is still twenty copies for $1.

Single copies are 10 cents.

Think Health, Speak Health

Today the familiar conversations about sickness and operations are being supplanted by talk of a more constructive nature.

"The news-stand popularity of magazines devoted to physical culture, New Thought, and psychology attests the truth of the statement that mankind is turning its attention away from disease and its symptoms to mental and physical perfection," says F. B. Whitney in his book *Open Doors*. This book is typical of the modern trend of thought. Every page bears a constructive message.

Booklet by Training School Teacher

H. B. Jeffery, a member of the Unity Training School faculty, wrote the booklet called *When Ye Pray*, which you will find of practical benefit. Forty-seven pages of the booklet are devoted to an interpretation of the Lord's Prayer, each sentence being fully discussed and explained.

A Reader Orders Her Fourth Copy

"Please send me a copy of the book *Lessons in Truth*. I have had three of these books, but when I find some one who is interested in Truth, I always give him my book, and then I order another for myself. It is a wonderful book, and I do not like to be without it." What a generous work this friend is doing in thus sharing Truth with others! We believe that each new copy brings her added blessings. *Lessons in Truth* is our textbook for beginning students.

Standard Books in Better Bindings

Eight of our standard cloth-bound books come also in rich, flexible bindings, size 4¼ by 6⅝ inches, and nothing could be more delightful to handle than these small gilt-edge books.

Why not start a collection for your library table. The price is now within the reach of all, having been reduced from $3 to $2 a copy. A list of our books in flexible bindings follows:

The Twelve Powers of Man, Christian Healing, Lessons in Truth, Adventures in Prosperity, Miscellaneous Writings, All Things Made New, Creed of the Dauntless, and *Lovingly in the Hands of the Father.*

A Recipe for Strawberry Time

1 cup strawberries
White of 1 egg
½ cup sugar
1 teaspoon lemon juice

Choose well-ripened strawberries, wash them, and remove the stems. Put all the ingredients into a bowl, and beat with a wire egg whip until light and fluffy, which will take twenty minutes or more. Pile lightly on a dish, and pour around the mixture a border of crushed fruit or red fruit juice, unsweetened.

This recipe, which is called "Strawberry Whip" comes from *The Science of Food and Cookery,* a book of practical vegetarian recipes, and an authority on food and nutrition in general.

Manufacturer Suggests Golden Rule

An Associated Press item of recent date reported that Harvey Firestone, tire manufacturer, in a conference with ex-president Hoover,

suggested that business conditions could be improved by "putting the Golden Rule into effect in business dealings." Incidentally this is the very note that is sounded each month in *Christian Business* magazine, a fifty-page periodical bringing new and stimulating ideas for putting business on a successful basis.

Seven Steps in the Practice of the Silence

E. V. Ingraham, lecturer and Unity Training School teacher, is master of the subject of the silence. In his booklet *The Silence* he explains fully how to go into it, and what it means to the one who faithfully practices it. His last chapter consists of seven steps to take in going into the silence. One who practices them faithfully will attain the results that he desires.

Cultivate the Faith Habit

"A very little faith often produces surprising results," says Charles Fillmore. "The forces invisible are much closer than we think, and when we turn our attention in their direction the response is usually so pronounced and so swift that we cannot but feel that a miracle has been performed." These words from the chapter "Faith" of the book *Christian Healing* suggests to us the importance of cultivating the habit of faith. This chapter alone is considered by many students to be worth the price of the book.

Adopted Because of Its Accuracy

Nelson's American Standard Edition of the Revised Version of the Bible was adopted by Unity School primarily because of its accuracy; also because of its effort to insure purity of text, to do away with old, obscure, misleading terms, and to use modern English as far as possible. This edition is printed in large, clear type, on imported Bible paper, with full references, concise Bible dictionary and concordance, and a profusion of maps. Its size is 5⅜ by 8¼ inches. It comes in special keratol binding, with gilt edges and gold lettering.

A Help in Bible Study for Children

The *Unity Sunday School Leaflet* explains the International Bible lessons in such a clear way that no doubt is left in the mind of the reader as to its meaning. Each lesson is given a metaphysical interpretation that invests it with a new and fuller significance. Memory verses, a story based on the lesson, and other features are comprised in the *Unity Sunday School Leaflet.* Price, $1.

Today is a New Beginning

One thing that brings real comfort to the student of Truth is the fact that his yesterdays can be erased from his conscious-

ness, and a new start be made each morning. The booklet *Beginning Again* by F. B. Whitney, brings out this thought in a forceful way. This little booklet contains articles, poems, and songs, all inspirational in nature.

Unity Books and Booklets

For Beginners	Caroline Napier	*English or German*	$ .50
	Directions for Beginners		.25
	Directions for Beginners	*Spanish*, $.10; *German*	.25
	Lessons in Truth	flexible $2; cloth	1.00
	Lessons in Truth	*French, Swedish, Italian, Norwegian*, $.75; *German, Spanish, Dutch*	1.00
	Lovingly in the Hands of the Father	flexible $2; cloth	1.00
	Miscellaneous Writings	flexible $2; cloth	1.00
	Miscellaneous Writings	*Italian, French, German*	.75
	Unity's Statement of Faith		.10
On Healing	Christian Healing	flexible $2; cloth	1.00
	Christian Healing	*French*, $.75; *German*	1.00
	Divine Remedies	*French*	.75
	Heal Thyself	cloth	1.00
On Prosperity	*Adventures in Prosperity	flexible $2; cloth	1.00
	Be Ye Prospered	cloth	1.00
	Spiritual Law in Business, The		.25
On the Silence	Methods of Meditation		.35
	The Silence		.50
Pertaining to the Home	Meatless Meals	cloth	1.00
	Science of Food and Cookery, The	cloth	2.50
	Truth in the Home		.75
Inspirational	All Things Made New	flexible $2; cloth	1.00
	Beginning Again		.35
	Creed of the Dauntless	flexible $2; cloth	1.00
	Faith That Removes Mountains	*German*	.25
	Finding the Christ		.25
	Finding the Christ	*German, Spanish, Swedish*	.25
	Holy Bread		.10
	*Open Doors	flexible $2; cloth	1.00
	Remember	cloth	1.00
	Sunlit Way, The	*German or English* cloth	1.00
	What Are You?	cloth	1.00
Devotional	Bible, American Standard Edition		4.50
	Book of Silent Prayer		.50
	Metaphysical Bible Dictionary		10.00
	New Testament, American Standard Edition		.50
	Journey of Jesus	paper $1; cloth	2.00
	Truth in Song		.50
	Unity Song Selections	cloth	1.00
	When Ye Pray		.50
For Advanced Study	Inner Vision		.50
	Selected Studies	paper $.50; cloth	1.00
	Talks on Truth		.50
	Twelve Powers of Man, The	flexible $2; cloth	1.00
Juvenile	Aunt Joy's Nature Talks		.75
	*How Jimmy Came Through		.50
	Little Susie Sleep Ears		.50
	Treasure Box		.50
	Wee Wisdom's Way		.75
	White Stockings and Other Tales		.50

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

Showers of Blessings

April showers are at hand, reviving, refreshing showers, and at this time God is literally opening the windows of heaven, and pouring out upon us showers of blessings. What better time than this to share your good with others. Why not send *Unity* magazine to some of your friends, and help them to become receptive to the good that God has provided for them.

By our fellowship subscription plan you can send *Unity* to three friends for $3. By this plan your friends receive *Unity* eight months, the subscriptions to begin at once, while you have seven weeks in which to save the amount of your order.

While sharing your good with friends you too will receive a special blessing. Your daily use of the Prosperity Bank drill, in coöperation with Silent Unity's prayers for your guidance and prosperity will bring you increased good. The blank below is for your convenience.

UNITY SCHOOL OF CHRISTIANITY,
917 Tracy, Kansas City, Mo.

Please give me special prayers for prosperity, and send me a Prosperity Bank in which to save $3 for three fellowship subscriptions to *Unity* magazine, to be sent at once to the following friends:

Friend's name .....

Address .....

City ..... State .....

Friend's name .....

Address .....

City ..... State .....

Friend's name .....

Address .....

City ..... State .....

My name .....

Address .....

City ..... State .....

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"THEY CAN CALL IT LUCK"

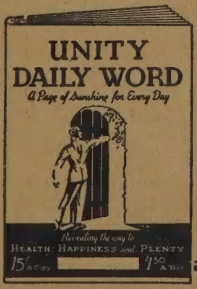
Are you a believer in luck? Read what one of our correspondents says on this subject.

Every morning before going to work, my husband gets his lesson from Unity Daily Word. *Friends tell my husband that he is lucky. They can call it luck, but we know that it is God.*

SO-CALLED LUCK, good or bad, is but the result of one's own state of mind; it is the outworking of an unfailing law that does one's bidding with accuracy and speed. Today's luck is the result of yesterday's thoughts; tomorrow's success depends on the definite thoughts of today. Spend a part of each day in silent communion with God, placing yourself and your affairs lovingly in His keeping, and you need not fear what today or tomorrow will bring forth.

Unity Daily Word helps many persons to begin the day in the right state of mind. It draws the reader close to the Source of his being, and prepares him to receive the blessings that the Father has in store for him.

Published monthly, *Unity Daily Word* has a page lesson for each day, including a brief affirmation to be held in the silence, and a Bible reference in support of the affirmation. Often the lesson fits the very problem that confronts the reader that day. In addition to the lessons, *Unity Daily Word* has a number of inspiring articles and poems in each issue.



This daily companion cannot fail to bring you help. Why not order a subscription, and begin to receive its inspiring message at once.

Yearly subscription to Unity Daily Word, $1.50

Easter Song

By Edgar Daniel Kramer

"He is risen!" Lo, the grasses
Fill the meadows with their mirth,
While the lilacs lift hosannas,
As their fragrance thrills the earth!
"He is risen!" Lo, the birches
And the oaks high on the hills
Mingle their rejoicing chorus
With the songs of daffodils!
"He is risen!" Lo, the willows,
Leaning where the waters run,
Tremulous, in adulation
Hymn the glory of God's Son!

"He is risen!" Lo, we hearken
To the strangely mystic words,
That are filling us with rapture
In the minstrelsy of birds!
"He is risen!" Lo, we echo,
Adoration in our eyes,
As a host of shining angels
Flings glad songs across the skies!
"He is risen!" Lo, we worship,
Kneeling with each leaf and bloom,
While Lord Jesus leads the springtime
From the darkness of His tomb!